

Church of the Holy Spirit



A Fifty Year History

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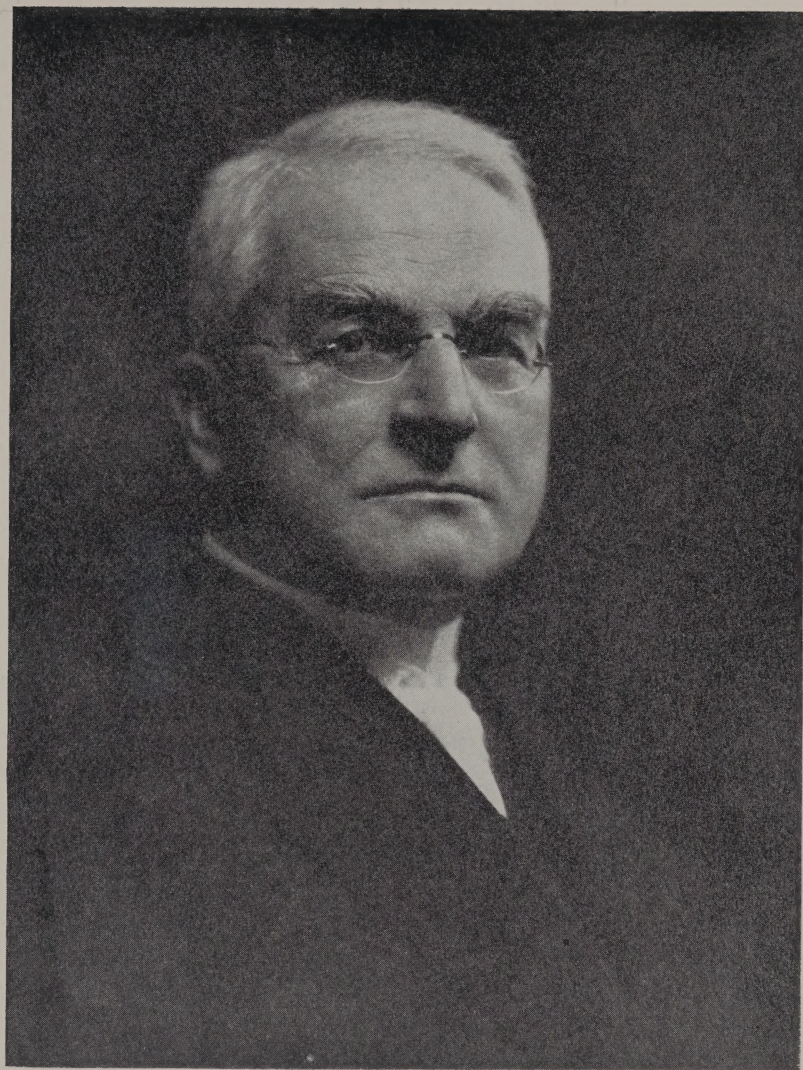


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Church of the Holy Spirit
1911 - 1961

A Fifty Year History



REVEREND EDWARD TRAILL HORN, D.D., L.L.D.

Founder of Holy Spirit Church

Born June 10, 1850 at Easton, Pa. Graduated from Gettysburg College in 1869, and Philadelphia Seminary in 1872. Ordained the same year by the Ministerium of Pennsylvania. Pastor Christ Church, Chestnut Hill, Philadelphia, 1872-1876; St. John's, Charleston, S. C., 1876-1897; Trinity, Reading, Penna., 1897-1911. Elected Professor of Ethics and Missions at Philadelphia Seminary 1911. President of the Ministerium of Pennsylvania 1909-1913. In 1880 he married Harriet Chisolm of Charleston, S. C. Children, three daughters and four sons, three of the latter having entered the ministry.

CHURCH
of the
HOLY SPIRIT



A History of

*The Evangelical Lutheran Church of the Holy Spirit of
Reading, Pennsylvania*

1911 - 1961

Prepared and Sponsored by

THE MEN OF HOLY SPIRIT

Upon the Occasion of the
Fiftieth Anniversary of the Founding
of the Congregation

Edited by GEORGE V. LUERSEN

Preface

Probably the most valid reason for writing any history is to give those now living a view of the past, that they might give intelligent thought to the future. At this fiftieth milestone in the travels of Holy Spirit Church, all of us need to know more about our Church and how it was born and nurtured to maturity. We need to know something about the sacrifices which have brought it to its present state, and something about the people who with God's help have made, and are still making, all of this possible.

The central theme of our Fiftieth Anniversary observance is to better inform ourselves about our Church and its activities; and this book is intended to serve as part of that effort. Through its pages stride many courageous and dedicated men and women, only a few of whom in this limited space are identified by name. Stout in heart and spirit, it is they, really, who have written this history of Holy Spirit Church. We who have had the privilege of recording their deeds can only pray that the record will afford all of us inspiration to match their accomplishments.

Many persons have lent their assistance to the preparation of this book, and their help is here gratefully acknowledged. Particularly are thanks due our Pastor, Dr. Radcliffe, for his valuable guidance and suggestions concerning its contents; to Dr. Gunnar Knudsen, Pastor of Trinity Church, Reading, who with his Vestry made available the Trinity records, and who permitted quoting direct from his book, "Two Living Centuries", a history of that Church; to Alan M. Hawman, Jr. for the preparation of the chapter on the Church at Large; to Miss Margaret Beeers and Earl H. Reimert for their compilation of information on the Sunday School and the Choir; to Judge Frederick A. Marx and Samuel S. Fox for their able and helpful comments on the manuscript; and finally to those stalwarts, The Men of Holy Spirit, and particularly J. Edgar Hilgendorf, Robert L. Gifford, Jr., and Robert F. DeHart, who made the financing and publication of the book possible.

George V. Luerssen,
Reading, Pennsylvania,
June, 1961.

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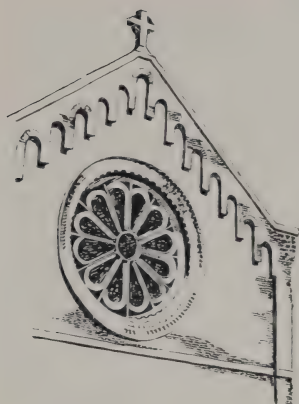
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REV. FRANK E. RADCLIFFE, D.D.

Pastor of Holy Spirit Church

Born January 22, 1914, Chapman Quarries, Pa. Graduated Nazareth High School 1931; Muhlenberg College 1935; Philadelphia Seminary 1938. Ordained by Ministerium of Pennsylvania in Christ Church, Allentown. Pastor, Robeson Lutheran Parish (St. John's, Gibraltar, and Robeson, Plowville) 1938-1944; Holy Spirit Church, 1944 to present. During his ministry he has served the church at large in the following capacities: Treasurer of the Reading Conference; Board of Trustees, Muhlenberg College; Ministerium Board of Inner Missions; Board of Directors Spring Crest Home, Lebanon; delegate U.L.C. at Seattle, Washington. Examining Committee of the Ministerium; Committee for Statement of the Holy Communion. Married in 1938 to Katherine E. M. Kohler. Children, Beverly Louise, Ronald Brian and Cynthia Sue. Degrees: B.S. Philadelphia Seminary 1940; D.D. Muhlenberg College, 1956.



The Mission

THE year was 1899. The Spanish-American War had just ended, and in its wake had come a resumption of the great industrial surge of the early nineties and a consequent rapid expansion of our cities. Reading was experiencing its share of this growth; and the trend of its residential spread suggested roughly the five digits of a huge right hand, palm upward. The thumb of this figurative hand extended eastward through the valley between Mt. Penn and Neversink Mountain into the area commonly called "East Reading." The first finger pointed the length of North Ninth and North Tenth Streets, while the remaining three fingers marked the combined North Fifth-North Sixth Street artery, Centre Avenue, and Schuylkill Avenue. These all followed closely the main car lines of the city.

In the approximate center of the palm of this hand stood Trinity Church, long a bulwark of Lutheranism and the mother of many churches throughout the County of Berks. In the year of which we speak, our Country was observing its 123rd year of existence as a republic—while Trinity had already passed its 150th milestone; and during these many years of its existence it had not neglected the areas in our imaginary hand. In the eastern part of the city, mission congregations had been started which had already resulted in Faith Church in the present Borough of Mt. Penn, and Grace Church on Eleventh Street near Franklin. In the area of our first finger, the north-east, it was through the efforts of Trinity that St. Luke's at Ninth and Green Streets was later formed. In the area of our mythical third finger, that reaching down the Centre Avenue hill to Riverside, Trinity had planted Peace Chapel at

Centre Avenue near Bern Street; and in the area of our fourth finger it had built Hope Chapel on Schuylkill Avenue near Greenwich Street. The area represented by our middle finger, that large tract in the northern part of the city west of Sixth Street and extending past Centre Avenue, had not yet been provided for.

It was in July of the year 1899 that the first move was made by the Trinity Church Vestry to procure a plot of ground in that area for a prospective Sunday School and Chapel, and the fall of 1899 when a large lot was actually purchased on the southwest corner of Front and Windsor Streets. Trinity never used this lot for building purposes; for in March 1904 Hope Church, now a thriving congregation, having found some disadvantages in its Schuylkill Avenue location, decided to move to Front and Greenwich Streets. This move put Hope in a position to serve a large part of the area intended for the Front and Windsor mission, and as a result the Trinity Congregation decided to sell this property, and obtain one truly in our "middle finger" area. The property which they acquired was at the northeast corner of Fourth and Windsor Streets, the present site of Holy Spirit Church.

The spring of 1904, when the property was acquired, found this section of the city ripe for a mission congregation. The car shops of the Philadelphia and Reading Railroad sprawled northward for several blocks between Sixth and Seventh Streets, a tremendous plant, and probably the city's largest single employer. Much of the residential expansion along Sixth Street and the immediate streets branching from it, had resulted from the presence of this one plant. Looking westward, Fifth, Fourth and Third Streets, Centre Avenue, and the streets connecting them, formed one of the most pleasant and desirable residential areas in the city. A goodly number of the members of Trinity Church resided in this area.

Windsor Street had been only partly developed. It was on the route of the Cotton Street-Riverside car line, at the time operating the old four-wheel "bouncers", and periodically one of these would sweep up the street from Sixth to Centre Avenue, a cloud of dust in its wake. This was pretty much a one-way delivery operation—for in order to get a car back to town, one had to use shanks' mare to Centre Avenue and catch the car on its trip back from Riverside.

The entire property along the north side of Windsor Street between Fourth Street and Madison Avenue was a vacant lot, referred to by the adults in the neighborhood as a "weed field", but welcomed by the children as a playground. A cinder path served as a sidewalk. Of this entire plot, Trinity purchased a quadrangle meas-

uring 110 feet along Windsor Street and 86 feet along Fourth. Far-seeing as these good folks of Trinity were, it is doubtful that any of them could have envisioned the magnitude of the dynamic force for God's Kingdom which, by this simple act of purchase, they were putting into motion.

On the date of this first significant step toward a new mission in the north of the city, Dr. Edward Traill Horn had been Trinity's Pastor for about seven years. Pastor Horn had come from St. John's Church, Charleston, South Carolina. His predecessor at Trinity, the Reverend Jacob Fry, D.D., had served Trinity Church for 32 years, and in that period had concentrated on the expansion of the Church locally. With the coming of Dr. Horn, even though emphasis was shifted somewhat into the field of foreign missions, the interest of Trinity both in nurturing its present children and in mothering new ones continued. And thus the intent to start a new mission at Fourth and Windsor Streets did not languish. In October 1906 a committee was appointed to have plans prepared for the erection of a chapel. It is possible that the depression of 1907-1908 delayed somewhat the consummation of these plans; for actual work on the building did not begin until April, 1909.

The design submitted by Muhlenberg Brothers, the architects for the building, represented a distinct departure from those of the three previous chapels constructed by Trinity Church. The motif



THE CHAPEL AS IT APPEARED ABOUT 1911

was Italian Renaissance, and the construction brick, a welcome respite from the brown sandstone epidemic of the times; and both the design and the position of the building on the lot were such as to permit the addition of a larger edifice without detracting from

the architectural unity of the whole. A large rose window was made the feature of the gabled front, and the entrance opened into a separate vestibule to the left of the main part of the building, this vestibule with its doorway, occupying the present-day position of the tower and Windsor Street entrance.

During the construction of the Chapel, Dr. Horn "issued a statement indicating that Trinity would gladly give the lot to any responsible body of Lutherans who desired to form a congregation and until a congregation were formed Trinity would carry on Sunday School work in the Chapel. He also indicated that any members of Trinity living in the neighborhood who desired to affiliate with the new congregation would be welcome; with this tongue-in-cheek statement, 'members who wish to remain in Trinity and are able to come to its services, will, it is hoped, remain.'"¹

There is no doubt that the progress in the construction of the new chapel coupled with this announcement stirred up intense interest within the Trinity Congregation. Many of her members lived quite close to the chapel, and evidently they quite gladly put their shoulders to the wheel. Mrs. Walter Jones, then an active member of Trinity, and later a charter member of Holy Spirit recalls helping to raise money in her Sunday School class to assist in financing the construction of the chapel. Mrs. Calvin Noll, then Miss Bertha Gilbert, relates how social gatherings were held in which oranges were served as refreshments, each person being required to contribute a penny to the building fund for every seed found in the orange. The devious ways in which they supported this effort indicate better than words the diligence of Dr. Horn and his flock to get this mission on its feet.

The cornerstone of the Fourth and Windsor Chapel was laid on August 29, 1909, Dr. Horn officiating in person at the ceremony.

At a meeting of the Vestry of Trinity Church on March 28, 1910, the architect reported the chapel finished. At this same meeting "Pastor Horn was authorized to meet the men belonging to the Lutheran Church who lived in the vicinity of Fourth and Windsor Streets, and endeavor to organize a Sunday School under the same constitution as Trinity."² The response to Dr. Horn's invitation was quite enthusiastic, and the meeting was held April 19, 1910. The proceedings of this gathering are carefully recorded in the first pages of the Minutes of the Sunday School Association of Holy Spirit. It

¹ Quoted from "Two Living Centuries", by Gunnar Knudsen.

² From the Minutes of Trinity Lutheran Church Vestry, March 28, 1910.

was unanimously agreed to form an organization to establish a Sunday School in the Chapel; and it was at this meeting that the name "Church of the Holy Spirit" for the congregation was "heartily endorsed" and adopted.³ Sunday, May 1, was selected for the dedication, with afternoon and evening services under auspices of Trinity; and the following Sunday, May 8, was set as the commencement of the Sunday School.

The future of this infant Sabbath School was to be indeed in sure and capable hands. Within but a block or two of the new chapel there lived men of real stature and ability, many of them dedicated and experienced in the field of Christian education. At this initial meeting of the Sunday School Association sixteen of these signed their names as willing to support the venture—and these elected their officers who were to nurture and guide the newly born Sunday School under the direction of Dr. Horn.⁴ The Holy Spirit Mission was indeed fortunate in the selection of these officers—for some of them were to help pilot her through not only the formative years of the Sunday School, but some of the later and very precarious years of the Church as well.

The Superintendent was to be Frederick A. Marx, a young attorney who later was to become Judge of the Orphans Court of Berks County. Attorney Marx had moved from Kutztown where he had been a member of Trinity Church, to become affiliated with Hope Lutheran, teaching the Bible Class there during the early years of its existence. Not only was he to officiate as Superintendent of the Holy Spirit Sunday School, but it fell to his lot also to teach the Bible Class, to which he attracted an ever increasing attendance. He was to serve the Sunday School in both capacities continuously for 38 years. His wisdom and experience which proved to be so indispensable to the growth of the new Sunday School are still available to Holy Spirit today as a continuing source of inspiration.

The Secretary of the new Association was to be Mr. Robert L. Strohecker—and the minutes of this initial meeting are penned in his strong legible hand. Mr. Strohecker was a member of Grace Church, in Reading, and while he was one of the spearheads in the formation of the new Sunday School, and helped immeasurably in bringing it to maturity, he never relinquished his membership at Grace Church. Mr. Strohecker held an executive position with the W. H. Luden Company, and brought to Holy Spirit a breadth of

³ The official corporate name of the church adopted later was "The Evangelical Lutheran Church of the Holy Spirit of Reading, Pennsylvania."

⁴ A complete list of the original signers is given in Appendix E.

business experience and a deep understanding of human nature. He was a man with a ready smile and an ever cheerful word—windows to a kind and sympathetic heart within. He served as Secretary of the Sunday School Association until March 1918, when he accepted a call to be Superintendent of the Sunday School of his home Church, Grace.

As its Treasurer, the group chose Mr. Charles S. Eisenbrown, one of six brothers engaged in the cemetery memorial business. Mr. Eisenbrown had long been a member of Trinity Church in Reading, and when, about the year 1900, Peace Sunday School, established by Trinity in Riverside, was having difficulty attracting leadership from that area, Mr. Eisenbrown accepted the call to be its Superintendent. He served there successfully for about five years through its period of difficulty, relinquishing the post to other capable hands. Thus he was able to bring to Holy Spirit a wealth of business ability and intimate experience in Sunday School administration as well. All through the development period of the Sunday School, and later of the Church and its building program, Mr. Eisenbrown was a tower of strength for Holy Spirit.

As Superintendent of the Primary Department of the new Sunday School, the Association selected a very capable and talented woman, Miss Araminta Richards. Miss Richards was a teacher in the Public Schools, and a member of Trinity Church. It was said of Miss Richards that she spoke so interestingly that the children “hung on her every word so that they might not miss what was coming next.” Miss Richards was Superintendent of the Primary Department up to the time of her death in May, 1915. Special resolutions by both Church Council and the Sunday School Association paid tribute to her unselfish Christian Service. To quote from one of these, “She laid many a fine foundation for noble manhood and womanhood.”

And so with this leadership Holy Spirit Sunday School opened its doors Sunday, May 8, 1910. The event had been well publicized through the immediate neighborhood and in the local newspapers. In spite of rainy weather 103 persons attended, and it was found that they divided themselves 18 in the Primary Department, 47 in the Main School, and 38 in the Bible Class. The first to enroll as a pupil was Elizabeth Franklin from Grace Lutheran Church, now Mrs. Elizabeth Mengel.

This was primarily an organization session, and most of the time was taken up in determining the abilities of the attendants, and in fitting those volunteering for service into their appropriate

places. Even so there was apparently some time available for singing—for Judge Marx still recalls that the lone hymn book available that day was one he had brought with him from Kutztown, and that he himself led the singing with the help of Miss Mary Eisenbrown (now Mrs. Raymond Titlow) who had volunteered to play the piano. The collection that day was \$5.01.

The Sunday School actually began functioning the following Sunday—and from that point forward there never was any doubt of its success. The progress of the new Sunday School could not be more eloquently stated than it was in a letter by Mr. Marx to the Vestry of Trinity Church reporting the first two months experience. The letter, now part of the Trinity Church Minutes, was dated June 27, 1910, and reads in part as follows:

“Dear Sirs:

“Realizing that it will be of more than passing interest to you to know what your wards have been doing with the cause entrusted to them in the work of the Sunday School at Fourth and Windsor, beg leave to submit the following summary:

<i>Date</i>	<i>Primary Dept.</i>	<i>Main Dept.</i>	<i>Bible Class</i>	<i>Total</i>
May 8	30	56	17	103
15	30	65	28	123
22	27	66	33	126
29	26	51	37	114
June 5	27	56	43	126
12	21	47	42	110
19	35	59	54	148
26	27	51	49	127

“The growth of the Infant or Primary Department has been impeded by the prevalence of whooping cough and measles.”

The letter then went on to list the officers and teachers, and we record these from his letter as follows:

Officers: F. A. Marx, Superintendent; R. L. Strohecker, Secretary; Samuel F. Eisenbrown, Assistant Secretary; Charles S. Eisenbrown, Treasurer; Frank Yocum, Librarian; Araminta Richards, Asst. Supt. and Supt. of Primary Department.

Teachers: Mrs. Jacob Baureital, Miss Lela M. Fry, Mrs. James M. Billig, Miss Helen Lenig, Miss Lottie A. Becker, Mr. H. E. Hilbert, Mr. S. G. Frederick.

As the weeks went by, the problem of the Sunday School

seemed to be not so much one of obtaining attendants as of finding space to accommodate them. To quote one of the early teachers, "Many members of other churches, with their children, came to our Sunday School. They made Holy Spirit Sunday School their church." Particularly was this true of the Bible Class conducted with so much success by Attorney Marx. The Chapel as originally constructed had a balcony at the north end planned to seat about 50 persons. Here the Bible Class met. Attendance had very shortly grown to as many as 54; so it is not surprising that very soon there was discussion of enlarging the Chapel—and the February 27th Minutes of Trinity record permission of that Vestry to enlarge the Chapel, "cost to be stood by the Chapel." Actually nothing substantial was done on this until January 1912, when 25 feet of additional land was bought to the north in anticipation of further building.

This rapid expansion of the Sunday School was indeed a tribute to the efforts, the good will, the patience and the devotion of the officers and teachers, and no words written here would be sufficient to give them due credit. The atmosphere at Holy Spirit Sunday School was such that those who attended once invariably wanted to come again. Those who served in that early period set a pattern which has been preserved through the years to this present day—one of friendship, good will and dedication to the work at hand.

Through the first summer of the life of the Sunday School another very significant movement began to take form—that toward the formation of a church congregation. The first step taken is recorded in the Association minutes of September 5 and October 3, when suggestions were made of having evening church services in the Chapel in the near future. Then on the evening of October 10, 1910, forty-five persons gathered in a meeting presided over by Mr. Marx, for the purpose of "learning the sentiment of those present relative to the advisability of organizing a congregation to hold regular services for public worship." The result was the drawing of a petition upon the Reading Conference requesting that it assign a minister for a future congregation. At this meeting Mr. S. G. Frederick was appointed to be secretary, and his minutes of this initial meeting form page one of the Church Council minutes of Holy Spirit Church which have continued unbroken to the present date.

At a second meeting on October 18, 1910, attended by about 60 people, a committee was appointed (later known as "the Committee of Seven") to draw up a constitution and by-laws, and to explore further the possibilities of support of a new congregation. The committee consisted of: Fred A. Marx, Chairman, Elmore A.

Burkhart, S. G. Frederick, John W. Gilbert, Morris Hartman, Henry E. Hilbert, Walter H. Jones.

At the first annual Sunday School meeting on January 2, 1911, the Committee of Seven reported that they had obtained the signatures of 75 persons to their petition without having yet canvassed the neighborhood. At the next meeting, that of February 6, it was decided to take the definite step of finding a pastor. About two weeks later, on February 18, word was received from Dr. Horn stating that he had been in touch with Mr. Carolus P. Harry of Norristown, who had finished at Philadelphia Seminary in 1910, and that Mr. Harry had consented to conduct the first church service in the Chapel. The date selected was March 5, the first Sunday in Lent. On this day Mr. Harry conducted two services. Those who attended were deeply impressed, and quite promptly thereafter, on March 14, a meeting was called of those who had designated their willingness to support a congregation, at which it was voted to issue a call to Mr. Harry to become pastor of the prospective congregation. It was further decided at this meeting that regular church services would be held henceforth, and that if Mr. Harry would not always be available to conduct these, supply pastors would be obtained until Mr. Harry would be in a position to take over regularly. Mr. Harry accepted the call in a letter dated March 26, 1911.

Mr. Harry's next visit to Reading for purposes of conducting a church service was on May 7 as part of the observance of the first anniversary of the Sunday School. Holy Spirit had indeed travelled far in one short year. In his address as principal speaker of the Anniversary, Mr. Charles H. Leinbach, President of the Berks County Sabbath School Association, said that "the showing of this Sunday School for the year could not be equalled anywhere in Berks County."

The Committee of Seven continued to work diligently during the summer. It had already secured a pastor. It next prepared a constitution and by-laws for the prospective congregation. Finally, it redoubled its efforts to obtain members. In this work Dr. Horn was of great assistance, for on August 28 the Trinity Vestry voted to grant "dismissal" to thirty of its members to join Holy Spirit, and on September 25 an additional twenty-four. Of these 54 released, actually 49 became "Charter Members" of Holy Spirit, and represented more than a third of the total initial membership.

The organization meeting was held the evening of September 29, 1911, in the Chapel. Mr. Marx presided, and Mr. Frederick recorded the proceedings. Quoting from his minutes of that meeting, "The roll of all those persons who had presented their letters of

transfer or dismissal from their respective congregations was called, there being present one hundred and two. This complete roll is recorded in the Parish Record designated as Charter Members."

The total number of "persons who had presented their letters of transfer or dismissal" was actually 120, not all of them being present at the meeting. The roll called that evening is shown in Appendix C.

This meeting adopted the Constitution and By-Laws as submitted by the Committee of Seven, with only minor changes. It proceeded then to elect the first Church Council, which we record as follows:

Elders: Charles S. Eisenbrown, 1 year; John W. Gilbert, 2 years; Frederick A. Marx, 3 years.

Deacons: Henry E. Hilbert, 1 year; S. G. Frederick, 1 year; Irvin Rader, 2 years; Morris Hartman, 2 years; Elmore Burkhart, 3 years; Walter H. Jones, 3 years.

Trustees: William G. Brosman, 1 year; Irvin Davidheiser, 2 years; Ralph B. Davis, 3 years.

Thus was the Church of the Holy Spirit born. Dr. Horn and the group of leaders in the Holy Spirit Sunday School had worked diligently to bring their venture to fruition. Now both were to embark on new and interesting waters. For almost at the exact time of the organization of Holy Spirit, Dr. Horn resigned from Trinity to accept the Professorship of Theology at the Theological Seminary. As to the leaders at Holy Spirit, they now had in their hands alone the piloting of this new congregation. But they ventured forth with confidence. For they had with them both wisdom and faith.



In Which a Chapel Grew

UNDER the guidance of Pastor Harry the 120 persons constituting the new congregation started with a will. Most of them were relatively young, and, in a sense, they were pioneers. For it must be remembered that these folks had left congregations and Sunday schools in which many had their roots deeply planted—congregations with relatively few financial worries—churches in which they were accustomed to seeing familiar faces. They left these for a venture containing many unknowns, but a venture which they knew was to further God's Kingdom. Mr. Harry, newly from the Seminary, also was embarking upon a new experience. Together they had enlisted in a venture in faith; together they served with both energy and devotion.

The first Communion of the newly formed congregation was celebrated on October 1, just two days after the organization meeting. And two days thereafter, on October 3, the first Church Council of Holy Spirit Church met to elect its officers. Pastor Harry was selected to be its President, Sylvester G. Frederick its Secretary, and Charles S. Eisenbrown its Treasurer. Standing committees were appointed to carry through the work of the Council, and a day selected for its regular meetings—the first Tuesday evening after the first Monday of each month. (This was changed shortly thereafter, and has been changed many times since.) At this meeting it was decided that the regular hours of Church services were to be “eleven o'clock A. M., and seven-thirty o'clock P. M.” (The time of the morning service was shortly changed to ten-thirty.) It was at this meeting also that a special committee was appointed to arrange a social gathering “for the purpose of promoting a free and intimate social intercourse among our members,” indicating at this early date that the founders of Holy Spirit Church recognized the importance of close fellowship among its members.

The record of this first meeting, and of many meetings which followed are both intimate and complete as a result of very careful and painstaking recording by the Secretary. Mr. Frederick, a native of Berks County, was at the time engaged in the textile business in Reading. He was one of the original 49 members who had transferred from Trinity Church, where he had been active in church work. At Holy Spirit he was one of the "Committee of Seven" responsible for its foundation. He was ultimately to serve twelve years on Church Council five of which were spent as President and four as Secretary.

Had we no other records than those left us by Mr. Strohecker for the Sunday School and Mr. Frederick for the Church Council, we would have sufficient evidence that Holy Spirit Church in those first few years was teeming with activity. And these same records spell quite plainly the dilemma of this new congregation, which so quickly outgrew the space available to it. For at a very early date it was obvious that the original chapel built by Trinity Church would not be adequate for long, and that provision for more space would have to be made promptly.

Putting first things first, Church Council on November 3, 1911 asked the Trinity Vestry to "define its position regarding the property," mentioning the possibility of Holy Spirit's acquiring a 25 foot strip of land adjoining the north boundary of the original plot. Trinity gave its blessing to this contemplated move, replying that Holy Spirit was free to go ahead as it saw fit; with the result that in January 1912 preliminary plans were prepared by Muhlenberg Brothers for a one-story addition to the north end of the Chapel, and the President and Secretary were authorized to secure the extra 25 feet of ground, the purchase cost of which the Sunday School had offered to assume.¹

No building operations were started, however, until fall; and during the summer the new lot was fenced in and plowed to make it available to those members with an urge toward gardening. It is recorded that only about half the land was thus used, indicating that gardening had not yet grown to be the popular "sport" it was to become later. In the fall, further assurances were secured from its Vestry that Trinity Church would continue to hold the property at Fourth and Windsor with its encumbrances, and offered to pay the interest on the mortgage until such time as the Holy Spirit Congregation should feel able to take it over. And thus in October a

¹ This property was deeded on April 3 to the Trustees, a procedure which was necessary because neither Church nor Sunday School were as yet incorporated bodies.



JUDGE FREDERICK A. MARX

Co-founder and First Superintendent of Holy Spirit Sunday School

Born Kutztown, Pa., March 19, 1876. Graduated Keystone State Normal School 1892, and Lafayette College 1896. Taught in public schools, Morgantown, and Keystone Normal School, three years. Admitted to Bar of Berks County Courts 1900. Studied at Dickinson Law School 1901. Assistant District Attorney of Berks County four years. Appointed Judge of Orphans' Court of Berks County 1926, elected 1927, and served until 1958. Charter member of Holy Spirit Church; Superintendent of Sunday School 1910-1948, and teacher of Bible Class for same period; served on first Church Council, and two subsequent terms, as President for one year. Member of "Committee of Seven", and of numerous other important committees in the life of Holy Spirit Church. Married to Rebecca Fenstermacher, 1903. Two sons, James F., born 1906, and John E., born 1918.

contract was let for constructing a new annex which was to house the Primary Department, and make the main floor of the chapel available for the other departments of the Sunday School.

The new annex was dedicated January 19, 1913, and proved to be only the first of a series of steps taken to utilize every square foot of available space—an effort which was to tax the patience and ingenuity of the good folks at Holy Spirit Church for some years to come. For the chapel and its annex were soon outgrown once more, and there followed the construction of a second story above it in August 1914 with some changes to the stairway to save space, and finally in 1920 by the construction of a chancel on the west side, and of a balcony on the south and east sides.

In the meantime in June, 1914, the Congregation had taken another forward step, that of acquiring a parsonage. Immediately to the east of the chapel property, their fronts facing Windsor Street, there was under construction a row of new stone front houses—and negotiations were started promptly toward the purchase of the first of these just across the alley adjacent to the Chapel. Title having been duly secured, Pastor Harry occupied this new house on August 18, whence it has continued to serve as the Parsonage to the present day.

Quite willingly the young Sunday School assumed its share of the financial responsibility for the acquisition of these new facilities, and set about raising the first improvement fund. Various plans were used to raise funds, one of which was known as the “Mile of Pennies”, in which special foot rules were distributed, each containing spaces for 16 pennies. A mile of these when filled, netted about \$850. Another was to take two collections in the Sunday School, the first the regular offering and the second an offering for the fund. This extended also to the small children. Many of these would forget and give all their coins into the first offering, so that when it came time to make their all-important contribution to the fund, they were empty-handed. On such occasions it was not unusual to observe Secretary Strohecker stationed at a strategic though inconspicuous spot, with a handful of coins. A sly wink by Secretary Strohecker to the youngsters was a signal to them quietly to pick up a penny or a nickel as they went by, thus relieving their embarrassment and at the same time preserving their status as “regulars” in contributing to the fund.

The funds of the Congregation were in capable hands. Charles S. Eisenbrown had been chosen the first treasurer of both Sunday School and Church Congregation. In January of 1914 William Bros-

man took over the duties of Sunday School Treasurer, which post he filled for almost 20 years; and in December of the same year, when Mr. Eisenbrown concluded his first three-year term on Church Council, Elmore A. Burkhart was elected to Church Council and was made treasurer, a task to which he dedicated himself for over 20 years until his death in 1935.

Mr. Burkhart, a native of Bernville, had been a member of Grace Lutheran Church in Reading. There he had served as member of its Church Council, and for many years as Secretary of the Sunday School. He held an executive position with the Reading Hardware Company, and when he came to Holy Spirit as a charter member he brought to it both knowledge of finance and ability in church administration. Mr. Burkhart was a member of the "Committee of Seven". Throughout this early period and the difficult financial years which followed, he labored hard and late to keep funds flowing into the Church to keep her work alive. His efforts constituted one of the mainstays of the Congregation through many years.

Just as the physical plant needed enlarging to meet the needs of the growing Congregation, so did the Constitution and By-Laws adopted at the organization meeting need to be revised to meet new problems and situations as they developed in the church, and to satisfy certain requirements of the Reading Conference. And thus during the first four years there were frequent amendments as they were needed. One of these of particular interest had to do with the officers of the Congregation. Up to 1914 these were three Elders, six Deacons and three Trustees, each elected for a three year term. Under a revision of the By-Laws, there were now to be simply nine Deacons to be elected for three year terms, the body to be known as "Church Council". The reshaping of both Constitution and By-Laws continued until 1915, when in its annual meeting on January 11, a charter for incorporation was adopted by the Congregation. This was formally granted by the Court on April 4 of the same year. The full corporate name was "The Evangelical Lutheran Church of the Holy Spirit of the City of Reading, Pennsylvania." The "Charter and By-Laws" as written then and printed in booklet form, have survived to the present time with only minor changes.²

Shortly after the incorporation of the Congregation, Church Council voted on July 6, 1915 to inform Trinity Church that "we are ready to assume on January 1, 1916, obligation on the mortgage

² The complete Charter and By-Laws in their present form are given in Appendix L.

of \$3700 on condition that title to the property be transferred to the Corporation before that date.” This was an important milestone in the history of the Congregation; for the message served notice that Holy Spirit Church now had grown into a healthy robust child. She was now ready to leave the shelter of the parental roof and assume her own responsibilities, not without a feeling of pride, perhaps, that she had fulfilled all the hopes of the Church that had mothered her.

With the assumption of this mortgage, the total debt of the Church was about \$10,000. But the folks at Holy Spirit were by no means abashed at the size of this burden, and met the challenge without hesitation, and one by one the various items of the church debt were paid. The first of these, the debt on the 25 foot lot, had already been liquidated by the Sunday School on the occasion of the celebration of its 5th anniversary on May 9, 1915, when in the presence of Mayor Ira Stratton, the speaker of the day, the Sunday School proudly handed the mortgage on this ground to Pastor Harry. May 18, 1919 however was particularly a day of rejoicing in the Congregation—for it was then that the mortgage and note which were assumed when the original property was conveyed from Trinity were burned with appropriate ceremonies. “Thus” relates the record, “by the united effort of the members of the Congregation, supported by the Sunday School and other organizations, there was fully paid in a little over two years an indebtedness of \$3700, a burden which seemed almost crushing when it was assumed. This accomplishment gives us just cause for rejoicing, and promises well for the future of our Congregation.”

It is a matter of record that the Sunday School had assumed up to that time over half the total Church indebtedness—and it was the Sunday School finally in 1921 who alone completed the payment of the last and largest single item—the \$4500 mortgage on the Parsonage.

Holy Spirit Church never was lacking in either musical talent or musical effort. Miss Mary Mengel, a former member of Trinity Church and a talented music teacher, became the first organist of the Sunday School, to continue thus until the spring of 1913 when she transferred her membership back to Trinity. Originally the chapel contained two small pedal organs, one on the main floor for Sunday School use, and another on the balcony. This second organ was a very mobile one, moving frequently from one location to another depending upon whether the balcony at the moment were serving as a room for the Bible Class or as a choir loft for the Church service.

Later, through the efforts of Mr. Strohecker, this was replaced by a pump organ, giving opportunity for some of the young men of the Sunday School with good arms and backs to display their willing, though sometimes unsteady, brawn.

Shortly after the organization of the Church, Robert Eisenbrown, then a senior in high school, was appointed to be the first Church organist. He served as a volunteer from November 1911 until September 1912, when he left for college; whereupon two additional volunteers were immediately available, Miss Mary Eisenbrown and Charles F. Smith. These two alternated at the organ, and when Mr. Eisenbrown returned the following summer, all three attended to the musical needs of the Congregation. Mr. Smith now remarks with undue modesty that what Holy Spirit lacked in quality in this particular phase of her activities, she certainly made up for in quantity.

In any event, they served adequately until the fall of 1913 when Miss Mengel resigned as organist of the Sunday School, and Church Council obtained the services of Mrs. James Smoll to become musical directress of both Church and Sunday School, filling that post until October 1914, when failing health compelled her to take a leave of absence until spring. The supply organist who was sought and found was Miss Marguerite Scheifele who not only served with distinction during the absence of Mrs. Smoll, but who later was to become one of Holy Spirit's most capable and dedicated organists. Mrs. Smoll, not able to resume her duties, resigned in January 1915, to be succeeded by Mrs. Miriam Baker Hompe. During the following six years, Holy Spirit Church was to have four different organists, Mrs. Hompe, Miss Sarah Smith, Mr. Robert Eisenbrown, again supplying for several months, and Miss Dorothy Rowe who served very ably for about four of these six years. It was Miss Rowe who in 1917 developed Holy Spirit's first well organized choir, a group of about twenty who occupied the balcony of the Chapel during the Service of Worship.³

The first six years of the Congregation's life, those of the pastorate of Mr. Harry, witnessed a vigorous and healthy growth of the Sunday School—and Mr. Marx in his reports to Church Council repeatedly stressed its expansion and its need for more space. For the year 1911 he reported an average weekly attendance of 205 with seven teachers. A year later the attendance had grown to 224 and the teaching staff to 20 persons, seven of whom were in the rapidly developing Primary Department. By 1917 the average at-

³ A list of the members of this first choir will be found in Appendix G.

tendance was 335 with a teaching staff of 44, and an enrollment of 626. It was rapidly becoming one of the important Sunday Schools of the city.

But the Sunday School was not without its sad moments also. One of these came in May 1915 when word was received of the death of Miss Araminta Richards, the beloved Superintendent of the Primary Department. The resolution voted by Church Council on her passing read in part, "To her loyalty and ability, the success of the Primary Department is largely due. Our Congregation has sustained a great loss in her early death." Miss Richards had indeed made a great and lasting contribution to the Christian education of our children, and many of these, now grown up, remember her with gratitude and affection.

In September 1912 another very capable woman had become affiliated with Holy Spirit Sunday School, Miss Daisy Keim, a well known teacher in the grade schools of Reading. Miss Keim, a member of Trinity Church, retained her membership there until June 1914 when she transferred to Holy Spirit. In the meantime she had been filling a very important post as a teacher in the Junior Department, and upon the death of Miss Richards she was asked to devote all her time to the Primary Department, and shortly thereafter became Superintendent of the Primary Department to succeed Miss Richards. She was to have a long and successful term in that office, during which the Primary Department continued to develop and thrive.

These first years of the Church witnessed also the appearance of other organizations within the congregational structure. One of the first of these was the Ladies' Aid Society. The first mention of this in the Church records appears in the minutes of December 1, 1911, when a constitution and by-laws were submitted to Church Council, and approved. The initial report of this newly formed body was made at the first annual congregational meeting, December 4, 1911. And while this report confined itself wholly to finances, nevertheless it provided an interesting forecast of the splendid career of service this group would have in the years to come. It reads quite simply:

<i>Receipts</i>		<i>Expenditures</i>	
Proceeds from cake sale	\$7.70	Rebinding Bible	\$3.50
November dues	3.90	Balance	8.10
	11.60		11.60
Signed: Regina E. Brosman, Treas.			

The Ladies' Aid Society, later, in 1922, to become the Ladies' Aid and Missionary Society, continued active⁴³ for many years, making important contributions to both the physical and spiritual life of the Congregation, and to the community at large.

Pastor Harry took an active part in starting and nurturing these new organizations within the Church structure. In October 1912 he formed a Boys' Club, and the minutes of October 7 record the first of many hikes led by Pastor Harry, this one to the "third level" attended by 16 boys. At the same time he started a sewing school and a Men's Club—then in 1913 opened a "reading room" in the Chapel. Pastor Harry had a great fondness for the youth of the Church, and the young folks returned his affection in kind. A ball game by the boys, on the vacant lot west of the Chapel in which Pastor Harry took a quite active part, was not an uncommon sight in those early years.

More significant organizations however were still to come. In August 1914 the suggestion was made to form a Luther League, and on October 2, 1916 the Luther League of Holy Spirit Church was actually organized with Charles F. Smith as its first President. In February 1916, when the Boy Scout movement was still new in Berks County, a Scout Troop was formed spontaneously by the boys of the Church, who elected by acclamation Herman A. Strohecker as their first Scoutmaster. Mr. Strohecker was a teacher in the Sunday School and a graduate forester. Combined with his knowledge of wood-lore were many of the human qualities of his father—and it is not surprising that under his leadership the troop grew to such proportions that in a short period of three months it had to announce a waiting list. Troop 7 was one of the very early troops in the city and one of the very busy ones as well. Among its many activities were frequent ice cream festivals on the lot beside the chapel in which it is not recorded who turned out to be the larger consumer of the ice cream, the patrons of the festival or the boys of Troop 7. In any event, Troop 7 has survived, and although it encountered some difficulties during the war years, through the efforts of interested members of the Church, notably Albert J. Brown who is still a dedicated worker in both the Congregation and in scouting, it has been kept alive and is still one of the outstanding organizations associated with the Church. Mr. Brown now holds the Silver Beaver award, highest honor accorded to scout leaders, and in 1957 he was signally honored by the Daniel Boone Council on the occasion of his fortieth year in scouting, a career which began in Troop 7 at Holy Spirit Church in 1917.

Late in 1914, when the Daily Vacation Bible School movement was taking hold in the city, Pastor Harry was approached to make the facilities at Holy Spirit Church available for a school to serve the northern part of the city. The Pastor and Church Council concurred, and the first Daily Vacation Bible School was conducted the summer of 1915. The school was a notable success, Pastor Harry reporting in August an enrollment of 300 and an average attendance of 175. The Daily Vacation Church School has now become one of the regular summer activities of the Church. It is interesting to record here that in the year following its introduction, that is in 1916, it had to be closed by the Board of Health as a quarantine against infantile paralysis.

Two additional organizations appeared in October 1915, the Men's League and the Young People's Association. It is characteristic of church organizations that many of them "come and go." They are born to some specific need, and the need having been satisfied, they are retired. Holy Spirit Church has had many such groups, now no longer in existence. They have served their immediate need and have gone to an honorable demise. The few which have survived through the years are those serving a continuing need, and these thread their way through the fabric of the years, steadily and quietly contributing their bits to the physical and spiritual fibre of the Congregation.

While Pastor Harry was diligent in nurturing these various organizations, he was equally active in his personal stewardship, and he made careful and complete reports to Church Council of his pastoral acts. His first Catechetical class numbered eleven persons,⁴ of whom ten were confirmed on Palm Sunday, March 31, 1912, and the eleventh on Holy Thursday, April 4th. During his pastorate at Holy Spirit, Pastor Harry was to confirm in all 72 members into the Church.

In his preaching, as in his other pastoral activities, Pastor Harry adhered closely to the Gospel, and the publication of his book "Protest and Progress" in 1917 is testimony to his ability as a student of the Bible. For the first two years of the congregation's life he served as President of Church Council, relinquishing this post in December 1913 when Robert J. Farrington was elected its first lay president. Pastor Harry kept constantly before that body the responsibility of the congregation to the church at large in benevolent giving and in representation at meetings; and beginning in April

⁴ Listed in the Appendix.

1912 when Charles S. Eisenbrown was appointed delegate to the corporate meeting of the Lutheran Orphans' Home at Tipton, Holy Spirit Church was consistent in having lay representation at these meetings and those of the Reading Conference and the Synod.

Pastor Harry's ministry at Holy Spirit Church came to an abrupt conclusion when in August 1917 he read to Church Council his letter of resignation, having accepted a call from the General Council to become campus pastor for Lutheran students in Philadelphia with headquarters at the University of Pennsylvania. His resignation was accepted with regret at a special congregational meeting on September 4th. In the resolution of acceptance the Congregation expressed its hearty wishes for successful accomplishment in his new and broader field.

Mr. Harry did indeed continue to distinguish himself in his new environment, serving the General Church in many capacities, notably as Secretary of the Board of Higher Education in Charge of University work. He received recognition for his work in this field in 1927, when he had conferred upon him the degree of Doctor of Divinity by Carthage College. He returned to Holy Spirit Church frequently as a visitor, often to take part in anniversary programs, on which occasions he usually occupied the pulpit.

Having investigated the matter of a replacement for Mr. Harry, Church Council voted to call a special congregational meeting for October 15, 1917, to vote on a call to the Reverend Charles C. Snyder of Fricks, Pennsylvania, to be Holy Spirit's second Pastor. Mr. Snyder was duly elected, the call was extended and accepted, and he started his ministry at Holy Spirit Church on October 21, 1917. He was formally installed on December 16 by the Reverend Dr. H. A. Weller, President of the Ministerium.

Mr. Snyder was a graduate of Muhlenberg College and Philadelphia Seminary, and was ordained in 1894. He began his ministry in St. John's, Center Square. At the time he was called to Holy Spirit he had just completed a year's leave of absence as a result of poor health after having served as Pastor of Trinity Church in Quakertown from 1912 to 1916.

The pastorate of Mr. Snyder was marked by a continued growth of the Congregation. During the years of 1918 and the two years following, almost 200 new members were brought into the Church by transfer and confirmation. In December 1920 Pastor Snyder reported 440 members, of whom 336 had communed during the year.

Along with the growth of the congregation came a further liquidation of the church debts. By the end of 1920 these had been

greatly reduced, and at the annual meeting in December of that year it was announced that \$11,000 had already been subscribed toward a building fund for a new church edifice.

It was during Mr. Snyder's pastorate that Holy Spirit Church adopted and put into use the then new Common Book of Service of the United Lutheran Church of America, the hymnal which just recently has become obsolete. The resolution voted in November 1918 which placed this book in use also provided that "the Pastor and President of Church Council decide when rehearsals of same should be held . . ." It was in November of this year also that the Pastor announced that an individual Communion service had been offered to the congregation. It was voted to accept this and henceforth to use this in place of the common cup.

The First World War which began in 1914 cast its shadow over Holy Spirit Church as it had over the world. But it was not until our Country actually entered the War in April 1917 that the conflict became a reality. For it was then that many of the young men of the congregation began to leave for military service. Church Council took note of this on December 10, when it resolved to prepare a roll of honor of those in the service. A service flag was hung in the vestibule, and the chapel building was made available to the Red Cross as an emergency center. In June 1919 a special service of thanksgiving was held for the safe return of the boys from military service; and a final period was placed at the end of the War in the annals of Holy Spirit Church on July 21, 1919 when the service flag was removed from the vestibule of the chapel and placed in the care of the Pastor.

On December 7, 1920, the day following the annual congregational meeting that year, Church Council met in a special session to receive a letter of resignation from Pastor Snyder to take effect January 30; and at a special meeting of the Congregation December 20, his resignation was accepted. Mr. Snyder had accepted a call to return to his first parish, that of St. John's in Center Square.

The ministries of Pastors Harry and Snyder concluded a definite period in the history of Holy Spirit Church—a period of the establishment of foundations. The congregation had become independent of its sponsor. It had set up its necessary charter and by-laws. It had established its Church and Sunday School organizations, and its Sunday School was now staffed with capable and experienced teachers. It had come of age. It was now ready to meet the challenge of the broader work it would be called upon to do in the years ahead.



Chapel and Church

FROM January 30, the date of the Reverend Mr. Snyder's departure, until April 10, 1921, Holy Spirit Church was without a regular pastor. Immediately after the congregational meeting of December 20, 1920, called for the purpose of accepting Mr. Snyder's resignation, Church Council met and a special committee consisting of Henry E. Hilbert, S. G. Frederick and Jere L. Rice was appointed to secure a pastor. This committee moved rapidly and effectively. At its invitation the Reverend Charles Gurney Beck of North Wales preached the sermon on January 16, and on the same day Church Council recommended he be given a call. At a special meeting of the Congregation on January 31 Mr. Beck was unanimously elected, and a call was extended immediately thereafter. The outcome of this call can perhaps best be related in the words of Theodore C. Abele, President of Church Council, in his report to the annual meeting in December 1921: "A more welcome message was never received by this congregation than that which came to the morning service on February 6, when the announcement was made that Reverend Beck had decided to accept the call and would begin his pastorate here on April 10th."

During the period from January 30th to April 10th the pulpit was filled by students and by nearby clergymen obtained through the cooperation of the Reverend George D. Druckenmiller, pastor of St. John's Church in Hamburg—and it was Mr. Druckenmiller who on Palm Sunday confirmed the 16 members of the Catechetical class.

The Reverend Mr. Beck came to Holy Spirit Church with a background of mature experience both as pastor and as missionary, and with a profound conviction of his responsibilities in both fields. A native of Maxatawny, Pennsylvania, he was graduated from

Muhlenberg College in 1898, and from Philadelphia Seminary in 1901 following which he was ordained by the Ministerium of Pennsylvania. In 1901 he became pastor at Mahone Bay, Nova Scotia, where he performed outstanding missionary work until 1905, when he was called to Montreal, Canada as the first pastor of the first English speaking Lutheran Church in that city. He returned to Pennsylvania in 1909 to become pastor of St. Peter's Lutheran Church in North Wales where he remained for the ensuing 12 years, during which he served a term as president of the Norris-town Conference.

Mr. Beck went to every one of his new parishes on Shepherd Sunday, the second Sunday after Easter. Thus on April 10, 1921, he preached his introductory sermon at the morning service taking as his text First Corinthians, Third Chapter and a part of the Ninth Verse, "For we are all laborers together with God." The record indicates that "the congregation poured out in great numbers to welcome our new Pastor and his family." Mr. Beck was formally installed the following Sunday by the Reverend Mr. Druckenmiller.

It is a mark of a good pastor to become well acquainted with his congregation; and Pastor Beck was a diligent shepherd in this respect. By the end of July he had completed his first round of visitations, and was already busily engaged in his second visitation. And while he was thus occupied another event of greatest portent to the Holy Spirit Congregation had begun to take form—an event marking the beginning of a project which was to stir the Congregation to its roots, to test its faith and courage, and ultimately to justify much hard work and many sacrifices in the service of the Master. For at its meeting of July 5, 1921, Church Council decided upon visiting other congregations in various cities to obtain ideas for a new church building.

The necessity for a new church edifice had of course been recognized earlier; but this action of Council appears to have been the first tangible move. The initial step having been taken, the building program developed apace. In September a committee consisting of Messrs. Marx, Rice and Abele was appointed to get some concrete plans ready for discussion. These were prepared by Architects Ritcher and Eiler of Reading, and were ready for discussion at a special Council meeting on December 4, when it was voted to accept the preliminary plans, and to present them to the annual Congregational meeting to be held the following evening. At this meeting the minutes record two recommendations which were presented and approved:

“First, that we proceed prayerfully asking God for the wisdom of Solomon so that we may exercise wise and sober judgment;

“Second, that before the building be undertaken there must be on hand \$15,000 with reasonable assurance of \$10,000 more within a year.”

The Congregation having voiced its approval, the next step was taken on December 12 when a building committee was appointed, composed of Messrs. Marx, Rice, C. S. Eisenbrown, and Frederick, and Pastor Beck and Mr. Abele, *ex officio*.

Stimulated by a gift of \$5,500 from Miss Mary Kauffman, a charter member, the campaign to raise \$15,000 was completed by April 15, 1922, and plans were submitted to four contractors for bids. When these were opened all were considered to be too high, and were rejected. A conference with the lowest bidder Daniel J. Hunter, however, resulted in a final figure of \$82,500 not including, however, the pews, chancel furniture and windows. At a meeting of Council on May 1, the financing of the building was summarized as follows:

Funds on hand	\$15,000
Funds needed	22,000
Mortgage debt to be assumed	50,000
	\$87,000

It was proposed that the mortgage debt be financed by serial bonds to be offered for sale to Lutherans in the County, and it was voted to secure the payment of these by executing and delivering a mortgage of \$50,000 to a trustee.¹

Three informal meetings of the Congregation were held during May to discuss the financing of the new church; and at a special meeting of the Congregation on June 12 it was voted to assume the burden of a \$50,000 indebtedness. At this time, pledges toward the needed \$22,000 were reported to be about \$7,500. When one considers that the organ, the windows and the pews were items apart from the other financing, totalling in themselves almost \$25,000, some conception may be had of the magnitude of the obligation which this young congregation was about to assume. Thus the project for the erection of the new church building was launched.

Ground was broken on May 24, 1922, and the service for the laying of the cornerstone of the new church was held at 6 o'clock

¹ The Berks County Trust Company was appointed trustee, and while the interest rate suggested for the bonds was 4½%, later this was fixed at 5%.

in the evening of Sunday, July 23, the Sixth Sunday after Trinity. The Reverend Dr. E. P. Pfatteicher, Pastor of Trinity Lutheran Church was the principal speaker. The Reverend R. B. Lynch, President of the Reading Conference also delivered an address, the Reverend W. C. Dunlop of St. Matthew's Lutheran Church conducted the prayers, and Pastor Beck laid the cornerstone.

Progress on the building for the remainder of that year apparently was quite rapid. President Abele in his report to the Congregation at its annual meeting December 4th stated that up to that time \$35,000 had been expended without borrowing. However he admonished the Congregation: "we must bestir ourselves actively to gather in the funds necessary to complete the work."

This plea seems to have been anticipated by many groups and individuals in the Congregation. When, on August 22nd, a contract was signed with the Skinner Organ Company of Boston for the installation of an organ, the debt of \$15,196 thus incurred was assumed by the Sunday School. The Luther League had already offered to purchase the art glass windows at a cost of approximately \$3,000. The Ladies' Aid Society had assumed the obligation of paying for the pews at a cost of \$5,300. There were numerous individual memorial gifts, one of the most graceful of which was the beautiful marble altar with its base structure, contributed by Mr. Marx, his sister Mrs. Charles Ort, and his mother, as a tribute to his parents. The pulpit and lectern were given by Mr. and Mrs. Charles Paul in memory of George Seidel Irons.

The Building Committee during this period was a diligent and dedicated body, keeping close contact with the operation to make certain that every dollar was being spent wisely. How closely details were followed is illustrated in the Council minutes of October 2, 1922, which relate that during the construction of the building it was decided to install a signal to enable choir and organist to be in communication at the beginning of the service. The contractor advised that this could be done for an extra charge of \$15—"which by some persuasion by the Pastor was reduced to \$10 to come within a contribution by one of the members of the Congregation."

The completed building was dedicated Sunday morning May 13, 1923. One thousand invitations had been distributed personally by members of the ushers' committee. The service was quite impressive. Pastor Beck received the key from Architect Howard Eiler and unlocked the door, whereupon the Congregation marched into the building reading the 112th Psalm. Members of Church Council carried the altar Bibles and sacramental vessels to the chancel where

they were received and placed by the clergy. The sermon was preached by the Reverend Dr. H. A. Weller, President of the Ministerium of Pennsylvania. Vesper services were held each evening during that week, and on Pentecost, May 20th, there was celebrated the first Holy Communion and the first Holy Confirmation in the new church building.

The architecture of the new building the Congregation entered for the first time on that eventful May 13th, was so inspirational in its beauty, and it has so impressed and inspired the many who have entered it since, that a word might well be spoken here concerning its design.

Architecture, like other arts and sciences, builds upon facts and experiences developed through the centuries, combining the best of these to produce a structure both useful and pleasing to the eye. In church architecture there is still a third important element, that of its inspirational qualities.



HOLY SPIRIT CHURCH BUILDING

The new Holy Spirit edifice was indeed an almost perfect example of these statements. Its design sprang from several classic architectural forms, predominantly Italian. Combined, they constitute what is called "Italian Renaissance", a form developed principally in Florence in the early Fifteenth Century. Led by the great architect and sculptor, Filippo Brunelleschi, Florence became the center of beauty and inspiration of all Europe, containing architectural treasures unequalled anywhere in the world—and it was part of this atmosphere which was transplanted to Fourth and Windsor Streets when the chapel and church structures of Holy Spirit Church were designed.

The original chapel building is quite similar in general form and detail to some of the medieval cathedrals of northern Italy from which the Renaissance architecture later came. For example, the similarity of this chapel to the Cathedral of Piacenza built in 1122, is quite striking. Both have fronts featuring arcaded windows and eaves, and the designs of the rose windows are almost identical. When the main church building at Holy Spirit was planned later on, many of the details present in the chapel were carried into the design of the church. The colonnaded windows in the facade, or front, the doorways with circular arches over the lintels, and finally the brickwork with its variety of pattern and blind arcades, devices to give light and shadow to the walls, all are typical of Italian architecture. So also is the "campanile", or bell tower, with comparatively flat roof and dignified ornamentation. The beautifully proportioned columns in this tower and their delicately molded capitals are worthy of more than just a quick glance upward. The capitals of these columns and others throughout the building, are of early Renaissance design, and their counterparts may be seen in many of the famous Venetian palaces.

As to the floor plan of the new church building, its purity and simplicity were inherited from the period often referred to as the "Romanesque." This in turn had drawn from the early Christian basilicas dating back to the fourth century. The plan comprised a semi-circular arched area or "apse", containing the altar, in front of which was the "choir." Extending from the choir the length of the building was the "nave", with a main aisle, and sometimes side-aisles. Intersecting the main aisle immediately before the choir was a cross aisle or transept, these together with the apse and choir, which we now term the "chancel", forming a Latin cross. The entrance to the nave usually was through an exterior portico or vestibule known as the "narthex", which in the older structures often extended

the width of the church.

All of these elements can readily be ⁴⁵⁰recognized in the plan of the Holy Spirit Church structure. The floor plan, and indeed the entire interior, is one of dignity and simplicity, in which the beauty of the individual architectural details, though distinctive in themselves, blend into a harmonious whole. They might indeed provide a message for those who come to worship. For similarly the lives of men and women, worthy and satisfying though they may be individually, might become even more meaningful if combined together in mutual kindness and fellowship toward some common goal. Simple and majestic, the Holy Spirit Church edifice through the years has come to be considered one of the architectural gems of the community, and a constant source of inspiration to those who worship there.

While the building program had consumed much of the time and attention of the leaders at Holy Spirit Church during the years of 1922 and 1923, by no means had the spiritual activities suffered any relaxation—indeed they probably were stimulated. One of the officers of the Church at that time described the Congregation and Sunday School as “a veritable bee-hive of activity.”

Pastor Beck was very much the center of these activities. His first concern was to meet all of his people—which he did by making a multitude of visits. At heart a missionary, he invited his Congregation to take a wider view of the Church and its work in the community and in the church at large. He encouraged the existing organizations in the Church to greater effort in this work, and fostered new ones. He helped in sending four Sons from the congregation into the Ministry, and encouraged two Daughters to enter the Diaconate.

Always conscious of the responsibility of the Church in the field of benevolence, he and his Congregation strove to meet their financial commitments to the Synod, and through a very dark period in the financial fortunes of the Church, together they preserved the good standing of Holy Spirit Church by substantial responses to the apportionment requirements of the Synod—responses possible only through struggle and sacrifice; for through this period the Congregation had a tremendous local debt resulting from the new church building, the liquidation of which was further complicated by the depression of the thirties. Throughout this difficult time Pastor Beck preserved in his Congregation an abiding faith and an overwhelming determination to finish the work they had undertaken.

Perhaps the influence of Pastor Beck in the early years of his pastorate can best be expressed by quoting from President Abele's

reports to the Congregation in December 1924 and 1925.² In one of these he wrote, "One phase of our congregational life which cannot pass unnoticed and which is really the hub around which all activities revolve is the pastoral work. One hardly dare venture to dwell on this end; suffice it to say that the energy, the love and devotion with which this work is carried forward, and the deep sense of personal touch with . . . each member are unexcelled anywhere . . ." In another report Mr. Abele wrote of Pastor Beck, ". . . the entire community has learned to love him . . . Especially should we be grateful to him because of his . . . great ingathering of souls into the Christian Church, and his broad vision of the future possibilities for this congregation. Truly we have with us one of the bright jewels of God."

Pastor Beck was indeed vigorous in his work to obtain new members. During the three-year period of 1922 to 1924 the Congregation welcomed about 325 new members by transfer, and 180 by confirmation.

The Congregation and the community were saddened in October 1925 by the loss of Mrs. Beck, who died after a prolonged illness. With its Pastor, Holy Spirit Church mourned the loss of a very wonderful and dedicated woman.

Among the Church organizations, the Ladies' Aid Society was perhaps one of the most active. During 1922 the name of the organization was lengthened to "The Ladies' Aid and Missionary Society", in which year also it almost doubled its membership. Its activities had become varied, and its influence in the Church and Sunday School had grown greatly. It organized in 1922 the "Mite Society" for the purpose of raising about \$1,250 annually to pay the interest on the Church debt. In 1925 it completed its final payment on the pews, and Mrs. Halsey Pettit, its President, officiated at the burning of the obligation—upon which it immediately looked about for further financial responsibilities. These came during the depression years, when the good women of the Society worked untiringly to provide funds through suppers, food sales, clothing sales, quilting, and similar activities, many of which were conducted entirely outside the church. Mrs. Maude Hoke and Mrs. Jacob Kurtz appeared often in those days in the role of cook and baker. Mrs. William Rothermel, Mrs. William Zink and Mrs. George Ketterer all will be remembered as dedicated and sacrificing women.

² In those years the annual meetings were still being held in December. On January 31, 1926 at a special meeting of the Congregation, the time of the annual meeting was changed to the first Monday in January.

On April 6, 1929, permission was requested and obtained from Church Council to create a "Young Women's Missionary Society" to be organized by Miss Martha V. Schmidt. Twenty members composed the initial group who elected Miss Amelia Jones their president. In their own words their purpose was to "carry the Gospel of Christ to all the world . . . and in our own community . . . to perform acts of helpfulness large and small, motivated by the spirit of Christ who gave unsparingly of Himself to meet the needs of all people." In May, 1941, the name of the organization was changed to "The Martha V. Schmidt Women's Missionary Society" thus honoring its founder who having been received into the Holy Spirit Congregation in November 1919, has proved herself through the years to be an unfailing source of inspiration in the Sunday School, in the Missionary Societies, and in the Church Congregation.

It is difficult to appraise the work of these women's organizations. They have been described, however, as constituting one of the great blessings of the Church; and the present strength of the missionary effort at Holy Spirit probably springs largely from that source.

One of the tiniest organizations of the Church in that period, but one deserving of special mention, was the "Mission Band", a group of small children sponsored by the Ladies' Aid and Missionary Society, who met one afternoon each week to learn Bible and mission stories—and to learn the significance of missionary work by actual performance. The minutes of the annual meeting of the Congregation in December 1922 record that during the year they "hemmed 49 towels for the Tipton Home, and they also contributed \$11 to the Church Building Fund, and \$25 for the education of a child in Liberia."

The first son of the Congregation to go forth from Holy Spirit into the Ministry was Richard A. Beck, the elder son of the Pastor. He was ordained in 1929, and in the same year filled the Holy Spirit pulpit several times in the absence of his father.³

In 1930, Edwin W. Andrews, a native of Reading and a member of Holy Spirit, was ordained in the Lutheran Ministry, having been graduated from Muhlenberg College in 1927, and from Philadelphia Seminary in the year of his ordination. He enlisted in the U. S. Navy, and is at present a chaplain in that branch of the service.

³ A brief account of both the Sons and Daughters of the Congregation will be found in Appendix B.

Carlton L. Heckman, a member of Holy Spirit Church, was graduated from Muhlenberg College in 1929 and the Philadelphia Seminary in 1932, and was ordained the same year. The fourth of the group to go out from Holy Spirit was John D. Keener, who was ordained in 1935. Mr. Keener had been active in the Sunday School for some years, during which he served also as an active member of the Luther League, acting as its President in 1928. He attributes his call to the ministry entirely to Pastor Beck, who was his source of inspiration and help both at Holy Spirit Church, and later through his Seminary years.

These four Sons have revisited the Church frequently, sometimes as supply pastors. And it is worthy of note that Pastor Beck chose as his vacation pulpit in August 1937, three of these, Pastors Keener, Andrews and Heckman. The fourth that year was Frank E. Radcliffe, then a seminarian, who was later to become the Pastor at Holy Spirit Church.

Miss Jeannette McWilliams became the first Daughter of Holy Spirit Church to enter the Diaconate. Confirmed in 1922, Miss McWilliams became an active member of the Young Women's Missionary Society. She ascribes her inspiration to enter the Motherhouse to Miss Martha Schmidt and Mrs. Lulu Beck, affectionately referring to Miss Schmidt as "Holy Spirit's ungarbed deaconess." Sister Jeannette was consecrated in 1936, and at present is serving as a nurse at the Mary J. Drexel Home in Bala-Cynwyd.

One of the very capable and dedicated young women in the Congregation was Miss Mildred Sassaman. She served as a teacher in the Sunday School for some years, and then became a very key person in the Young Women's Missionary Society, serving as President for several years in the late thirties. In addition she became quite helpful as the work of the Congregation increased, serving not only in the Church office but functioning as a parish worker in the absence of the Pastor. Encouraged by Pastor Beck, Miss Sassaman resigned in 1942 to enter the Mary J. Drexel Home and Motherhouse of Deaconesses in Philadelphia. She was consecrated as a Deaconess of the United Lutheran Church in September, 1948. She is at present Directing Deaconess of the Artman Home in Ambler, Pennsylvania.

While Miss Sassaman was still a student in the Motherhouse, there entered there also Miss Edith Aulenbach, an active worker in the Holy Spirit Sunday School. Miss Aulenbach spent the three years from 1945 to 1948 in training at the River Crest Preventorium near Phoenixville. Illness compelled her to resign, however, and she re-

turned to Holy Spirit Church to do occasional parish work, and later to become office secretary, a position which she holds at the present time.

In January 1922, Church Council had received the resignation of the organist, Mr. Luther Goodhart, then a senior in high school, who had served since the previous July, following the resignation of Miss Dorothy Rowe. Mr. Goodhart's resignation was effective April 1, and on that date Miss Marguerite Scheifele, a very capable musician and choir leader, was elected to succeed him. It fell to her lot to be the first organist in the new church building, and with the help of the improved facilities, during the eleven years she served Holy Spirit, she raised the musical standard of the Choir and Congregation to a new high level. During most of her term as organist the Congregation supported two professional soloists.

It was in October of 1922 that the decision was made to robe the Choir, the dress to be black cassock, short white surplice, and plain black velvet cap for the ladies. It was the Choir members themselves who volunteered to finance this venture.

Miss Scheifele served with distinction as organist until September 1933, when she resigned to become organist at The Memorial Church of the Holy Cross in Reading. Wilbert Stoner was then elected organist, and Miss Dorothy Haman, who had been a soloist in the Choir during Miss Scheifele's regime, was elected Choir Directress. The dual arrangement continued until June, 1937, when Mr. Stoner assumed the duties of both Organist and Choir Director. The Music Committee of Council was approached in February 1936, for permission to establish a Junior Choir. The project was launched successfully, 24 pupils responding, twenty of whom were present at the first rehearsal.

In October 1940 Mrs. Stoner resigned as organist, and for the remainder of that year Miss Iva A. Specht filled the post. Then in January 1941 Mrs. Grace Starr, organist at Trinity Lutheran Church in Kutztown was elected to, and accepted, the post of organist at Holy Spirit, a place she was to fill for nearly 15 years.

The Sunday School during its first ten years had shown a steady growth. From an attendance of about 130 reported in Mr. Marx' historic letter to the Trinity Vestry in June 1910, the attendance in 1920 had now climbed to an average of 386 with an enrollment of 645. Officers and teachers now numbered 52.

Mr. Marx had some very capable fellow-officers. During the years from 1913 to 1919 Sylvester Frederick and Charles Eisenbrown had filled the position of Assistant Superintendent. Mr. Strohecker

had continued as Secretary up to 1918, succeeded that year by Miss Mary Huber, who in turn served for two years.

Two men who were destined to have a very strong influence on the future of Holy Spirit Church were elected by the Sunday School Association in 1920, one to serve as Assistant Superintendent to Mr. Marx, the second to serve as Secretary. These were Theodore C. Abele and Charles M. Heath. Mr. Abele, whose name has already appeared several times in connection with the construction of the new Church building, had been a member of St. Michael's Lutheran Church in Allentown, where he had served several terms on Church Council, four years as its President. Upon moving to Reading he and his family searched out a new church home, were directed to the new Mission at Fourth and Windsor, and having received a warm welcome from Pastor Harry and kindnesses at the hands of the Congregation during their first visit, Mr. and Mrs. Abele decided to transfer, which they did in October, 1912. Mr. Abele recalls that within three weeks he was already teaching a Sunday School class—and from that point on he was an active worker in Holy Spirit Church, serving as Assistant Superintendent of the Sunday School from 1920 to 1936. He completed four terms on Church Council, during which he was President for eight of the most critical years, those in which the construction and the financing of the new Church building was in progress. Mr. Abele with his family moved to St. Louis in 1941 to assume new duties with the insurance firm of which he was an executive, leaving in Reading however four fine daughters in the tender care of as many fine young husbands, one of whom is Mr. Hunter Smith, at the time of this writing, President of Holy Spirit Church.

Charles M. Heath was a Charter Member of Holy Spirit, having come with the original group of 49 from Trinity Church. He was a native of Reading, graduating from Reading High School in 1897 and serving as President of its Alumni Association for many years. He served in the Reading Post Office for 48 years, filling the post of Assistant Postmaster for a portion of this time. He retired from the Government service in 1947.

Mr. Heath was to establish several records of lengthy service at Holy Spirit, filling the post of Secretary of the Sunday School Association for 38 years, and of Treasurer of the Congregation from 1937 to 1958, a span of 21 years. In addition, he served four terms on Council previous to becoming Treasurer, during eight years of which he was its Secretary.

Capability and energy in the Sunday School organization, how-

ever, were by no means the prerogative of its officers; for numbered among its staff also were many well-informed and inspirational teachers. Among the earlier of these, two names stand out by reason of their excellent knowledge of the Bible and their ability to impart it—Samuel S. Fox and William Fegley.

Mr. Fox, by profession a teacher, joined the faculty of the Reading Boys' High School in 1918 in the English Department, and in the same year transferred his church membership from Huff's Church in Hereford Township to Holy Spirit. An outstanding student of the Bible, he has taught continuously in the Sunday School since that early date, and his work as teacher of the Men's Bible Class beginning in 1935 and continuing to the present date has been a service of the highest distinction. In addition to his Sunday School activities, Mr. Fox found time to serve three terms on Church Council, during six years of which he was its President.

Mr. Fegley, an accountant and secretary for the Reading Iron Company, started his teaching career in the Holy Spirit Sunday School in 1924. He too was an ardent student of the Bible, and a splendid teacher; and he too found time to serve six years on Church Council of which three years were spent as Secretary. It is said that he, together with Mr. Fox, provided much of the inspiration which prompted several of the Sons of the Congregation to enter the Christian Ministry.

Two significant anniversaries were observed in the mid-thirties. The Sunday School celebrated its 25th anniversary on May 12, 1935 with appropriate exercises in each department. The Sunday School attendance that day was 613, the second largest in its experience. On September 27, 1936 the 25th anniversary of the founding of the Congregation was celebrated with the Reverend Dr. Harry in the pulpit. Mr. Frederick presented a brief history of the Congregation, and the six surviving first Councilmen took the offering. Wednesday, September 30th was set aside as "Organization Night", and on that evening the various associations of the Church gathered in the chapel and proceeded to the sanctuary in a body, each presenting its brief historical record.

It has been traditional in the Holy Spirit Sunday School to keep complete statistical records, and these records are fully summarized in the Appendix H. During the decade from 1920 to 1930 the growth of the Sunday School was slow but steady. The report at the end of 1929 showed an enrollment of 755 and an attendance of 425. A new high in attendance was reached on October 7, 1934 with 623 present. The average attendance at that time was 514.

While the war years from 1940 to 1944 witnessed a falling off in both enrollment and attendance, immediately upon its conclusion attendance again rose sharply. Space was again growing to be a problem, and one which some day must again be definitely faced and grappled with.

However the Congregation at that time was still struggling with a problem of first priority, that of retiring the balance of the debt incurred when the church was built in 1922. The building finally had cost about \$112,000. A mortgage had been deposited with the trustee to secure a bond issue of \$40,000 and a demand note of \$46,000, both at 5 per cent interest. During the years 1924 to 1926 about a third of the note was paid off, and 1928 and 1929 saw the retirement of a few of the bonds.

At this juncture the Finance Committee of Church Council, headed by Judge Marx, completed a study of the financial situation of the Church. As a result of this study Judge Marx and his Committee, kindly in spirit but firm in their conviction of what was necessary in the interest of their Church, had some frank words for the Congregation. For the gist of this report could be summed up in two brief statements, first, that the Congregation was not self-supporting; and second, that the Sunday School and other organizations in the Church were really carrying the burden of debt retirement. The report stressed the need for economy, but it added also the recommendation that "a study be made of the Congregation to ascertain who should and who should not be called on to suitably contribute to the needs of the Congregation . . ."

However the basic difficulty probably lay in the fact that the country was fast falling into the grip of economic depression. Never was there a worse time than this to liquidate a debt—and never did Pastor, Church Council, Congregation and Sunday School struggle more valiantly to meet the financial obligations of the Church. Interest on the debt alone was about \$3,500 per year. The "Mite Society" which had been formed to help pay interest charges through small contributions did yeoman duty, but could not possibly cover the entire commitment. Pledges in arrears were cancelled allowing members of the Congregation to start afresh. In 1931 the Luther League had fulfilled its obligation to pay for the windows. In the same year the Sunday School had reduced its balance due on payment of the organ to \$1,500. Many devices were employed both to raise money and to economize in its use. Interest payments were meticulously kept up to date. However there were some periods of unpaid bills and salaries, though all of these were paid ultimately.

One of the plans tried for the raising of funds known as the "Lincoln Subscription Refunding Plan", embodied certain life insurance features. A campaign was conducted in October 1931 in an attempt to obtain \$90,000 in subscriptions. About \$25,000 in policies was actually subscribed but the plan fell short of being successful, and was abandoned a year later. An appeal to bond holders resulted in a reduction in interest rate to 3 per cent on the part of about 70 per cent of the holders. Contributions in \$5 units were then requested of the members of the Congregation, and for want of a better name these units were called "blocks", and the venture the "block system."

By various devices such as these, assisted by the gradual economic improvement, and later, sadly enough, by the outbreak of the Second World War, the Church debt was gradually reduced. In 1936 the debt including both bonds and note stood at \$54,000; eight years later in 1944 it had been reduced to \$30,000. The financial storm had been weathered successfully with but few bruises; and it is worthy of note that through it all Holy Spirit Church had managed to meet a goodly percentage of its apportionment each year to the Ministerium.⁴

A note of personal sadness was introduced during this period when Mr. Burkhart, Holy Spirit's faithful Treasurer, died in 1934. C. Richard Brooks, who had completed a term on Church Council in 1933, filled the position until 1935 when Charles M. Heath was elected Treasurer, a post he was to fill with distinction until 1958.

In October 1927 a happy event in the annals of Holy Spirit Church took place, which perhaps can best be reported here by quoting the Council minutes of November 27, reading in part as follows: "Mr. Frederick reported that he, together with Mr. and Mrs. William Fegley, as representatives of the Congregation attended the wedding of the Pastor to Miss Lulu Frank . . . of North Wales on Wednesday, October 19 at 3 P. M. in St. Peter's Lutheran Church . . ." He stated further that a reception was given the Reverend Mr. and Mrs. Beck by the Congregation on Tuesday evening in the chapel. Mrs. Beck was indeed received with open arms by the Congregation, with whom she has spent many years as an able and dedicated help meet and worker.

During his pastorate at Holy Spirit, Pastor Beck distinguished himself through his many activities in the Ministerium. Perhaps his

⁴ In 1927 the apportionment was met 100%, and by about 55% in subsequent years during the depression.

most notable effort was in connection with the Inner Mission Society of Reading, which he was instrumental in organizing. Shortly after his arrival in Reading he had recognized the lack of organized effort in the visiting of institutions, and of information concerning hospital patients. He became active in enlisting volunteers to serve the prisons and other institutions—and the Inner Mission Society was the direct outgrowth of this effort.

In 1937 Pastor Beck was signally honored by his Alma Mater, Muhlenberg College. In June of that year he was invited to preach the Baccalaureate Sermon at that institution, and on Commencement day had conferred upon him the degree of Doctor of Divinity.

During the War, Dr. Beck was meticulous in his efforts to keep contact with members in the military service, which he did with the help of various organizations in the Congregation. Mr. Samuel Fritch, then Secretary of Church Council, was particularly active in this effort, sending out monthly to all members in the armed forces a copy of "The Word in Season" containing daily devotions, along with interesting news in the Congregation. Pastor Beck was careful to reply to all incoming letters, and the service flag which hung on the east wall of the church sanctuary was in his personal custody. In February 1943 he announced 150 stars in this flag, two of which were gold.

Dr. Beck's health began to fail in the latter part of 1942. He returned to his pulpit bravely after several illnesses in 1943—and then finally in December 1943 he stated to Council that while he was improving, he would not be able to work for a year. He therefore asked that his work come to a close the last day of the year of 1943.

Thus terminated the ministry of a great and dedicated Pastor. The pastoral record of his 22 years at Holy Spirit, which he carefully accumulated from month to month is quoted from his own notes:

Confirmed, 1232; received by letter, 1277; baptisms, 869; marriages, 511; burials, 684.

These figures, impressive though they are, can tell but little of the countless hours of toil and thought and prayer encompassed by the 22 years of his ministry at Holy Spirit. These can never be adequately recorded; and possibly they should not be, constituting as they do a part of that precious thing locked in the heart of every human—the consciousness of work well done but known only to him and his Maker.



The Church

FOLLOWING Pastor Beck's resignation on January 1, 1944, steps were taken immediately to search out a successor. The pulpit committee appointed by Church Council to undertake this task, headed by Attorney Alan M. Hawman, went about its work with prayer and deliberation, while in the interim the Reverend Fred John Fiedler, then Superintendent of the Reading Inner Mission Society, very ably supplied the Holy Spirit pulpit and confirmed the Catechetical Class on Palm Sunday.

The pulpit committee made its report to Council on April 24th, recommending a call be sent to the Reverend Frank Edmund Radcliffe, then pastor of the Robeson Lutheran Parish encompassing St. John's Church at Gibraltar and Robeson Church at Plowville. The committee's recommendation was adopted unanimously, and Church Council then called a special meeting of the Congregation for Sunday, May 21st. Mr. Radcliffe was invited to occupy the pulpit on that morning; and at the congregational meeting which followed, the Reverend Mark Trexler, pastor of Calvary Church in Laureldale, and President of the Reading Conference that year, offered the prayers. The Congregation voted unanimously to extend a call to Reverend Radcliffe, which Council promptly proceeded to issue that same day—and which Mr. Radcliffe accepted.

The installation of Holy Spirit's new pastor occurred at 7:30 P. M. on Wednesday, July 19th, 1944. The Reverend Dr. Corson C. Snyder of St. Peter's Church, Bethlehem, preached the sermon and the Reverend Mr. Trexler conducted the installation service. As those present that evening witnessed the beginning of the ministry at Holy Spirit Church of her fourth pastor, the discerning ones there

might have sensed that they were witnessing also the passing of a significant milestone in the history of their Church—and that before them now lay a new pathway of challenge, and of even greater opportunity for service to their God.

For Pastor Radcliffe quickly captured both the imagination and the hearts of his congregation. The pulpit committee had described him as a man of “youth, vigor, and preaching ability”, thus establishing for itself an abiding reputation for veracity—for the new pastor possessed all three qualities in abundance. Pastor Radcliffe was born in the little village of Chapman Quarries in the slate district of Pennsylvania, and was reared there and in the neighboring village of Newburg. He completed his secondary education in nearby Nazareth High School in 1931, and having been inspired from boyhood to enter the Christian Ministry, enrolled at Muhlenberg College, graduating from that institution in 1935, and from Philadelphia Seminary in 1938, financing these seven years largely through his own efforts. He was ordained by the Ministerium of Pennsylvania in Christ Church, Allentown, in 1938. In the same year he was married to Katherine Kohler of Allentown, the ceremony having been conducted in Holy Spirit Church. During the term of his first pastorate, that of Robeson Parish, he had conferred upon him by Philadelphia Seminary in 1940, the degree of B. D.—and in the same period he was presented with a baby daughter, Beverly Louise.

The challenges to pastor and congregation as Mr. Radcliffe assumed his duties at Holy Spirit were real ones, indeed, and sprang from several sources. World War II was still in progress. It had reached heights of unprecedented destruction of life and property, and mankind in general was experiencing a severe spiritual shock. In common with the experience of other churches, Holy Spirit's program had been disrupted, particularly that part having to do with young people. One of the most noticeable effects was that upon the Sunday School, where the attendance had fallen to the lowest point since World War I.

Perhaps the greatest immediate concern, however, had to do with the material property of the congregation, and the financial problem which still faced it. For the church building, now over 20 years old, needed some renovation, while the Sunday School facilities were in need of both expansion and repair. In addition, the residue of \$30,000 of the original church debt still remained—and this must be liquidated before further financial burdens could be considered. And thus at the Annual Congregational meeting of January 9, 1945, when the debt stood at exactly \$26,100, of which \$4,000

was in notes and the remainder in bonds, Pastor Radcliffe presented a plan for liquidation of the debt, in which \$12,500 was to be raised in each of the years 1945 and 1946, \$5,000 by Church organizations and the remainder by contributions from individuals through personal solicitation of families within the Congregation. Again the Holy Spirit Congregation was to show its rallying power; for under the personal leadership of the Pastor, with Church Council headed by President Morgan D. Reinbold at his side, a year later in January 1946 the debt stood at \$15,880, in June at \$5,000, and on December 9 arrangements were already in progress for the burning of the mortgage at the service of January 12, 1947.

The old debt thus having been liquidated, the Congregation looked forward to taking the next step. In January 1947 it voted a five-year program of church and Sunday School improvements, the first of which were to be automatic heating, and the rewiring and redecorating the church building, to be accomplished during the years 1947 to 1949. The step to follow this was the extensive rebuilding and expansion of the Sunday School. To finance these operations there was authorized in addition to the Church Improvement Fund already in existence, a Sunday School Completion Fund. Thus empowered, Church Council under the leadership of Carroll S. Dick, its President, and Joseph Hendel, Chairman of the Property Committee, set to work. Church Council was fortunate that year in having among its members William A. Ely and William A. Bewley, both experienced in the construction business.

During 1947 an oil heating system was installed, and an engineering survey of the wiring and lighting needs completed. Plans for financing the rewiring and repainting were adopted by the Congregation in January 1948, the Church sanctuary was closed during the summer of 1949; and by the conclusion of the year the rewiring and repainting were complete along with the installation of new carpet in the auditorium—with a residue of about \$6,000 left in the Church Improvement Fund. During the year 1950 a start was made on improvement to the Sunday School, when new sanitary facilities were installed, and rooms under the auditorium rebuilt and redecorated.

Ritcher & Eiler, the original architects of the church building, had been retained to draw up plans for the improvements and alterations to the basement and Sunday School—and these were presented at the annual meeting of the Congregation on January 12, 1948. They entailed an expenditure of about \$30,000, and action was deferred until the church improvements were completed. In the

meantime the Finance Committee of Council set up a plan for raising \$25,000 over a two-year period, \$10,000 by the Congregation, \$10,000 by the Sunday School, and \$5,000 by the organizations. At that time the Sunday School Improvement Fund stood at about \$10,000.

In the Spring of 1951 plans for the Sunday School were submitted to contractors for bids, and at a special meeting of the Congregation in June 1951 a contract was awarded to Burkey Construction Company of Reading at \$65,300. At the same meeting, the Congregation, assuming the total cost to be \$75,000, voted a resolution to borrow \$40,000 at 4% interest, the remaining funds necessary being in sight. Actual work started promptly, and as it progressed it was obvious that additional rooms would eventually have to be added. It was estimated while the contract was in force that for an additional \$30,000 the entire Sunday School could be completed; and so at the annual meeting in January 1952 the Congregation voted to increase the indebtedness by \$25,000 to a total of \$65,000 payable in 15 years, and to complete the work at once.

The alterations and additions entailed in this program were quite extensive. By excavating more than half of the basement of the chapel building, space was provided for Nursery, Beginners and Mothers Classes. A modern kitchen was installed, along with additional closet space. On the first floor, a new stage and auditorium was built, as well as a Sunday School office and class rooms for the intermediate and senior departments. The balconies in the old Chapel were removed, and a complete second floor installed to house the Junior Department and the Men's Bible Class. In the basement of the Church building much needed rooms were provided for the Ladies' Bible Class, the Christian Fellowship Bible Class, and for choir gowning and music storage.

The entire operation was completed in 1952, and the re-consecration service for the Holy Spirit Church School was held June 1, 1952. The Rev. Dr. Claude E. Schick, Secretary of the Ministerium of Pennsylvania officiated at the service which was held at 10:45 A. M. Speakers at the evening service were Dr. Harry, Judge Marx and Alan M. Hawman Jr., who had succeeded Judge Marx as Superintendent of the Sunday School. Invitations had been extended to the Sons and Daughters of the Congregation, and to all past and present Sunday School teachers to attend these services.

By the end of 1954 the debt incurred in rebuilding the Sunday School had been reduced to half; and two years later, in May 1956, the final payment was made to entirely retire the debt. Thus the

five-year program adopted in 1947 for the rejuvenation of the Church property was completed exactly on schedule—while the repayment of the debt incurred was 10 years ahead of schedule.

This accomplishment on the part of the Pastor, Church Council, Congregation, Sunday School and Church organizations, all working together, remarkable as it was, seems more remarkable in light of the fact that during this period Holy Spirit Church maintained a high level of giving to benevolence. At the annual meeting in January 1947, the Pastor reported that the benevolence apportionment to the Synod had been paid 100% in the year 1946—the second time in the history of the Church. This performance was to be repeated many times in the years which followed. In 1949 the payment was 110% of apportionment, in 1951 a special letter was received from Dr. Schick acknowledging receipt of a 100% contribution—and in February 1957 a letter was read from the Reverend Samuel E. Kidd, Stewardship Secretary of the Ministerium of Pennsylvania at the time, and recently elected its President, complimenting the Congregation upon its support of the Benevolence Fund, and stating that Holy Spirit Church had now established itself as one of the leaders in its support.

The second great concern of the Holy Spirit Congregation in the initial years of Pastor Radcliffe's ministry was that related to the young folks of the Church and community—and this in turn was naturally related to the Sunday School. In a report to the Annual Congregational meeting of January 9, 1945, Judge Marx touched upon one aspect of this problem. Speaking of the efforts which had been made during the year to bring new men and women into the active ranks in the Sunday School, he wrote, "Approximately 264 have gone out from our Congregation and School . . . into the armed forces. Our first and real care must be to maintain contact with them, and to induct them into service when they return. We need and must have the benefit of their lives, as they may need our steadying influence."

But this touched only part of the problem. Two wars, and the development of many new and attractive material things in a fast moving world had brought with them new and more sophisticated outlooks. It was necessary, and is still necessary, to recognize a subtle change in the thinking and attitude of our young people, and to strive to see their viewpoint through more understanding eyes. Particularly is it necessary to make them feel a part of the Church and its work. No one recognized these facts better, perhaps, than Pastor Radcliffe; and the combined efforts of Pastor, Church Council and Congregation soon began to make themselves evident. Members

of Council responsible for the various youth activities reported monthly on such organizations as Luther League, Intermediate Luther League, Boy Scouts, Children of the Church, Camp Fire Girls, Cub Scouts and the like. The "Co-Wed" Society was organized for the stated purpose of promoting fellowship among young married couples. The completion of the Sunday School rooms and basement under the sanctuary made available meeting and recreation rooms for week-day gatherings of the young folks of the Church and community. The installation of a television set in 1948 further encouraged the use of these rooms.

A cherub choir was organized in 1952. Small in size but large in influence, these tiny tots, budding musicians all of them, seated in the pews in the shadow of the pulpit where they can keep a watchful eye upon both Pastor and choir director, give eloquent evidence Sunday after Sunday of the activity of youth in Holy Spirit Church.

A very forward step in the encouragement of youth participation was taken at the annual meeting in January 1953, when the Congregation voted a resolution creating a Junior Church Council. This body consists in 12 "junior deacons", and its purpose is stated as that "of interesting, educating and activating young men in the work of the Church." Some of the specific duties of Junior Church Council are to assist the Pastor and Church Council in the work of evangelism, in the organization and supervision of young people's activities, and in the work of the Sunday School. It has no authoritative vote in the conduct of the Church, but its recommendations are sought after by Church Council, with which body it has worked closely both in policy matters and in the operation of the Church program. In the ushering schedules, Junior Church Council members have been particularly helpful, where they quite frequently provide relief for the stiffening joints and muscles of their elder counterparts. That the Junior Council venture has been a success there can be no doubt—and evidence of this can be found in the fact that in the short period of its existence a goodly number of its members have been elected to, and have served upon, the official Church Council.

Both Congregation and community mourned the loss of a good friend and neighbor when news came of the death of Dr. Beck on August 31, 1948. Upon his disablement and resignation in 1944 Church Council had voted him Pastor Emeritus of the Congregation. His continuing interest in the Church was evidenced at that time in a letter of acknowledgment which read in part, "Your action preserves my union with a work to which I gave much of my strength and ability, such as it was, over a score of years or more. During this time

I made the members of Holy Spirit one and all, the recipients of my deep affection and care." That this affection was returned in kind by the members of his congregation was apparent many times during his four years of incapacity—and when his last call had come they felt indeed the loss of a tried and true friend and pastor.

On September 24, 1944, a special service of thanksgiving was conducted for the cessation of hostilities in Europe, at which the service flag was rededicated. At the conclusion of the war Holy Spirit Church honored her war dead at a special service in which a candle was lighted on the altar for each member of the Congregation who gave his life in the struggle, and in this service came the prayer from many hearts that mankind might be spared another such tragic war. Shortly thereafter the young men and women of the Sunday School and Congregation referred to by Judge Marx began to return, gradually to strengthen their School and Church.

Among the Church organizations, the Martha V. Schmidt and the Ladies' Aid and Missionary Societies continued to spearhead both the missionary and the fund raising activities. Improved facilities in later years made the bake sales and suppers more enjoyable and more remunerative. Considerable ingenuity was displayed in devising ways of extracting money pleasantly, one of which was the making of a quilt for Pastor Radcliffe upon which were embroidered about 500 names, the owner of each having made a special offering to the fund, thus providing at one and the same time spiritual warmth in the Church, and physical warmth in the parsonage. While such methods of fund raising were once quite common throughout the Lutheran Church, they are now disappearing to be replaced by stewardship based upon direct individual giving.

In January 1958 these two organizations were transformed into the "United Lutheran Church Women", an organization directly affiliated with the United Lutheran Church. The new organization performs much the same functions as the former societies, operating through "circles", each assigned to some specific service or services.

When, in 1945, the Bible Class which had been a mixed class up to that time, split up into the Ladies' and Men's Bible Classes, the latter adopted the name "Men of Holy Spirit", thus assuming the added role of a working organization. During the fifteen years of its existence the Men of Holy Spirit have performed many an unsung service to the church. Be it the selling of Christmas trees, or the redecorating of a new Sunday School building, wherever brains and brawn are needed, these stalwarts stand ready to provide a lift over the difficult spots.

Under the leadership and direction of Mrs. Starr the Senior and Junior Choirs at Holy Spirit Church grew and developed; and when a third, the Chapel Choir, composed of high school aged boys and girls, and finally the Cherub Choir, were added, the number of voices in the choir organization rose to about 125.¹ The massing of these choirs at the Easter service and the special programs conducted during the Advent Season continue to lend great significance to these Christian festivals at Holy Spirit Church.

Mrs. Starr resigned as organist in October 1955 to be succeeded by Miss Jean Garis, then organist at Alsace, but a confirmed member of Holy Spirit. Miss Garis in turn resigned in June 1960, and Mr. Karl Schmidt, an able musician and a music director in the Reading Public School District, was elected to the post. Mr. Schmidt at the time of this writing is on temporary leave to serve in the armed forces, and in his absence Miss Gloria O'Neill, a student at Albright College, is carrying on ably as assistant organist.

A word should be recorded here concerning the choirs themselves. Of all the church organizations there is no more loyal, regular and self-effacing group than the choir. Laying their offering of song and inspiration before the congregation at each service, yet they leave no written word of their activities. While records are thus difficult to get, content we must be with the thought that their accomplishments are being recorded week after week upon the minds and hearts of the Congregation during that most sacred part of the church program—the Service of Worship. And, indeed, such record is beyond compare.

Many of our present Senior choir members have long records of service. Among these are Miss Pearl Lindemuth with 35 years; Earl H. Reimert with 31 years; and Miss Ruth Maderia and Mrs. Ruth Jones Knauer with 30 and 29 respectively. All of these sang in Miss Scheifele's Choirs, Miss Maderia having started in the Junior Choir.²

Three graceful gifts from members of the Congregation came to Holy Spirit Church during the late fifties. In 1957 Mr. George Ketterer, a former member and officer of Church Council, gave to the Church three memorial windows for the Chancel. These were dedicated on Whitsunday of that year. Dr. and Mrs. Simon Glick contributed to the Church a refinished and refurnished Sacristy, which was consecrated July 12, 1959. And in October of 1959, Mr. Albert

¹ The Junior Choir has at times been divided into the Boys' and Girls' Junior Choirs for rehearsal purposes, so that actually there are five choirs in the Church.

² A complete roll of the present Senior Choir members with their record of service is given in Appendix G.

J. Brown, long a devoted servant of the Church, established a memorial fund for the Church in memory of Mrs. Brown, contributing the initial \$2000. Thus was the Church beautified and enriched through gifts made all the more significant coming as they did from persons dedicated in their personal service to the Church.

With the conclusion of World War II, and the reawakening of youth activities in the Church, came also a quickening of the pulse of the Holy Spirit Sunday School. Attendance had reached a 25 year low in 1944 when the enrollment was 450 and the average attendance 320.³ Enrollment passed the 600 mark and attendance the 400 mark by 1948, and have continued to rise fairly consistently since. In 1948 Judge Marx announced his retirement from the post of Sunday School Superintendent which he had occupied since the birth of the Sunday School in 1910. Seldom has there been a longer or more dedicated term of continuing service than this. Combined with his equally long term as Bible Class teacher, and his services to the Church in many capacities, the total contribution by Judge Marx to Holy Spirit Church is totally beyond estimating.

Judge Marx' successor was to be Mr. Alan M. Hawman, also an attorney, and another man of great ability and marked dedication to the work of the Church. Mr. Hawman is a native of Reading, a graduate of Reading High School in 1928, Muhlenberg College in 1932, and the University of Pennsylvania Law School in 1935 with the degree of LL.B. In 1935 he was admitted to practice before the Courts of Berks County and the Pennsylvania Supreme Court. He is a member of the law firm of Derr, Hawman and Derr. He was Assistant Solicitor of the City of Reading 1940 to 1948, and again 1952 to 1956.

Mr. Hawman started his career at Holy Spirit Church by attending its Sunday School at the tender age of four. He was confirmed in 1927, and was elected as a teacher in the Main Department of the Sunday School in 1935. In addition to his Sunday School activities he has served six terms on Church Council, as Secretary for four years, and President for two years. He has been outstanding in his stewardship in the church at large, and an account of his many activities in the Ministerium will be found in Chapter 5.

To succeed Mr. Hawman as Superintendent of the main department the Sunday School Association elected John I. Gallagher, a young man of tremendous dedication to the work of the Church and the Sunday School. Mr. Gallagher is a native of Lebanon, Pa.,

³ Complete Sunday School attendance records are shown in Appendix H.

graduating from Reading High School in 1940 and the Army Engineers School at Fort Belvoir, Va., in 1944. He saw active military service in the 81st Engineer Combat Battalion during the War, was wounded in Germany in 1944, and was awarded the Purple Heart and Bronze Star Medals. After the War he graduated from the Penn State Extension School. Mr. Gallagher joined Holy Spirit Church in 1945, and served two terms on Church Council, during one year of which he was its President. He became a teacher in the Sunday School in 1946.

From its inception the personal ministry of Pastor Radcliffe never has been in want of objectives, nor of challenges to his people. Coming to a congregation numbering 1117 confirmed members, his constant plea to them was for better stewardship and more evangelism—for improvement in attendance and support of the church program, and the increasing of its membership by reaching out and bringing more people into the fold, particularly the unchurched. The approach was largely through personal contacts. The first attendance crusade was conducted in October 1950, when the Pastor and 60 volunteer workers called upon individual members of the Congregation to get their promise to try to attend at least one service each Sunday for a period of 8 weeks, an effort which continues successfully to the present day. Activity in the every member visitation campaign was stepped up; and when, in 1955, the United Lutheran Church through its stewardship committee presented the "Sector Project", the Holy Spirit Church Council voted to adopt it as a pattern for its Stewardship Campaign that year.

The Sector Project took its name from the character of its organization, which was built up of several parts, or sectors, each with a definite responsibility. A "Research and Survey Committee" for example, was to make a study of the church and its physical condition, and the Congregation and its stewardship record to see where they stood at present. A "Proposal Committee" was to take the results of the Research Committee and determine what the Congregation might reasonably expect to do in the future, and then lay out a proposed program for both the development of the physical church property, and for support of the program of the church at large. The Every Member Canvass to carry these proposals to the Congregation was the responsibility of an "Organization Committee" and a "Publicity Committee".

The first Sector Stewardship Campaign was conducted under the Chairmanship of Mr. Gallagher in November 1955. In all, 271 workers took part, and 1200 persons were visited. It undoubtedly

stirred the congregation anew to its stewardship responsibilities, and many of the proposals emanating from it have come to fruition since. Alternated year by year with the traditional every member visitation, the Sector Plan seems to be a means of keeping the Congregation supplied constantly with a "blueprint" for the future.

Definite steps toward active evangelism work were taken in 1954 and 1955 when a special committee arranged for holding retreats at the Topton Home and at Camp Joy. In 1956 an Evangelism Committee was appointed which not only took over the retreat for that year, but which formed a nucleus for a definite evangelism effort in the Church which has been carried on year by year as a responsibility of this Committee.

Pastor Radcliffe encouraged the support of the church at large not only on the part of the Congregation as a group, but by individuals in the Congregation as well, setting an example through his own activities in the Conference, the Synod and the United Lutheran Church. The result has been a definite increase in participation by individuals in the council of the larger Church.⁴

Figures alone never spell out the work of a pastor among his flock—but they sometimes provide some indication. We have seen that the confirmed membership at Holy Spirit Church was 1117 in 1944. In 1950 it was 1281, and in 1960 it had increased to 1414.⁵ In the first decade of Pastor Radcliffe's ministry his average pastoral acts per year were 61 baptisms, 48 confirmations, and the reception of 48 new members by transfer. In the six-year period of 1955 to 1960 these averages had increased to 86 baptisms, 61 confirmations and 75 receptions of new members. Impressive as they are, such figures can give but a slight indication of the vast number of pastoral calls, and particularly of counseling interviews, made over those years. These extremely important direct contacts between pastor and individual cannot be evaluated except by observing general effects upon the Congregation. Possessed of a bright spirit, a ready wit and a depth of human understanding, Pastor Radcliffe proved himself well fitted in this most important field of Christian service, one which can consume a very large share of a pastor's time when conscientiously performed.

On June 5, 1956, Pastor Radcliffe's ability and dedication as a pastor and his eminent work in serving the Ministerium were recognized when his Alma Mater, Muhlenberg College, conferred upon him the degree of Doctor of Divinity. Among the Congregation

⁴ An account of the relationship of Holy Spirit to the church at large, and participation of its members therein, will be found in Chapter 5.

⁵ Statistics on the growth of the Church will be found in Appendix I.

of Holy Spirit Church there was universal rejoicing that his hard conscientious work had been given such noteworthy recognition—and congratulations were the order of the day.

During the year 1956 it became obvious that the work load at Holy Spirit Church was becoming too heavy for the shoulders of one pastor, and that the calling of an assistant pastor had become imperative. The first recorded suggestion in this direction was made by Mr. Morgan Reinbold in the Annual Congregational meeting of January 14, 1957. In June 1957 Church Council voted a recommendation to call an assistant pastor, a special Congregational meeting on June 23 voted the call, and on January 26, 1958 the pulpit committee of Council recommended the election of Mr. Kenneth Trexler, a senior at Mt. Airy Seminary, Philadelphia, to be Assistant Pastor. On Sunday, February 23 Mr. Trexler preached the sermon at Holy Spirit, and on the same day he was elected by the Congregation to be its Assistant Pastor. Mr. Trexler accepted the call. He was ordained by the Ministerium of Pennsylvania on May 25 at St. Luke's in Easton, and installed on Wednesday, July 2 by his father, the Reverend Mark K. Trexler who 14 years previously had conducted the installation of Dr. Radcliffe from the same pulpit.

Dr. Radcliffe's new assistant came well qualified. A native of Laureldale near Reading, he had received his secondary education in the Muhlenberg Township Schools, and had graduated from Muhlenberg College with high scholastic honors. With a pleasing personality and high preaching ability, he quickly endeared himself to the Congregation, and attached himself to the important youth programs of the church. After two very short busy years at Holy Spirit he received a call from Zion Church in Frackville, which he accepted. Pastor Trexler's departure May 1960 left a sizable void in the Holy Spirit scene—for he took with him as his bride the church organist, Miss Jean Garis whose resignation became effective June 30. While the feelings of the Congregation over the leaving of these two young people were definitely mixed, any regret was quickly overshadowed by the joy of witnessing the embarking of a young couple upon a parish of their own with limitless opportunity for Christian Service.

Upon the departure of Pastor Trexler, the services of Mr. Harold Baer, Jr., a seminarian at Mt. Airy, were obtained to assist Dr. Radcliffe over weekends—and this arrangement continues to the date of writing.

With the continued growth of the Sunday School the need for further expansion of facilities once more began to become evident in 1958, and on May 14 first mention was made in Church Council of



PARISH EDUCATION BUILDING

the possibility of acquiring additional property. A large and well-built home at the corner of Rose and Windsor Streets, a half block from the Church, became available for purchase; and after due study and recommendation on the part of Church Council, the Congregation met on July 27, 1958 and unanimously voted to authorize the purchase of the property. The cost was approximately \$20,000, and it was voted to borrow this amount and to finance the necessary improvements to the property from the Sunday School Improvement Fund.

Spearheaded by Pastor Radcliffe and the Men of the Holy Spirit, much of the work of reconditioning the building for Sunday School use was done by volunteers from the Congregation. The building, to be known as the "Parish Education Building", was dedicated Sunday, May 17, 1959. From the date of its acquisition it has been used to capacity, and its value to the Congregation has been inestimable. Not only has it provided the much needed extra space for the Sunday School, but the spacious lawn composing part of the property to the east of the building has proved to be very useful also. For this lends itself beautifully to out-door Sunday School classes, meetings, and similar functions; and Vesper Services by the Congregation in the late summer on this lawn, under the sky, are particularly impressive and inspiring.

The debt on the building was clear by January 1961 and on Pentecost, May 21, the mortgage was burned at the morning service.

In his remarks during the ceremony Dr. Radcliffe stated that one of the objectives of the new building had already begun to be realized—that the provision there for Christian Education for teen-aged boys and girls had already resulted in an increase in attendance of this important group. Thus has the emphasis on work with the young folks, started by Dr. Harry, and carried to the present day by Dr. Radcliffe, continued and prospered at Holy Spirit Church.



Holy Spírít and the Wíder Church

ALONG the horizon of the individual church congregation there exists a series of larger organizations which it has helped create, and of which it is a definite part. Individual church members are conscious of these through their contributions to "benevolences." But to many members of the congregation there is an air of mystery surrounding this "wider church", or the "church at large" as it is commonly called; and so it seems important here to briefly outline the church at large, to define its relationship to Holy Spirit Church, and to record something of the participation of the members of Holy Spirit in its work.

In common with other such "larger" organizations, the purpose of the church at large is to perform those things which cannot be done by a small group, but which require a combined effort. In the Lutheran Church these include such functions as the education of new pastors, the care of orphaned children and of elderly people, the establishment of new missions here and abroad, and the issuing of informative literature to both individuals and congregations. These indeed are typical of the reasons why the individual congregations joined together to form this larger organization. It was from pure necessity, a necessity which has increased with the years as the Lutheran Church has grown, and as its challenges have multiplied. Thus it becomes clear that there is a definite obligation on the part of every congregation to support the wider church through both financial contributions and participation by individuals in the business of the church at large.

From the time of its organization, Holy Spirit Lutheran Church became affiliated with, and active in, the wider church. Its constitution, and later on its charter, provided that it was a member of The Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States, the oldest Lutheran synod in America formed in 1748 under

the leadership of the Reverend Dr. Henry Melchior Muhlenberg, and often referred to as the "Mother Synod" of the Lutheran Church in America. Through its membership in the Ministerium, Holy Spirit became affiliated also with a much larger Lutheran organization, the "General Council"; and likewise it became a member congregation of a more local organization, the "Reading Conference", a division of Synod composed mainly of Lutheran congregations located in Reading and Berks County.

During its life the Reading Conference organized in 1893, held 106 meetings. The young Holy Spirit congregation boldly invited the Conference to hold its forty-second meeting in the Chapel on September 23 and 24, 1914. Eventually the Congregation was to play host to the sixty-first meeting, May 12 and 13, 1924, and the ninety-ninth meeting on April 4 and 5, 1951. In later years the conferences became too large and unwieldy to serve as administrative agencies, and so on December 31, 1958 they were abolished. The last meeting of the Reading Conference, the one-hundred-sixth in its history, was held on May 1, 1958 at Calvary Church, Laureldale, the Reverend Mark K. Trexler, pastor. To replace the conferences, nineteen so-called "districts" were established throughout the Synod in 1959, Holy Spirit becoming a member of the Reading District composed of 34 congregations in the City of Reading and its vicinity.

Through the years the pastors and lay delegates of Holy Spirit Church have attended regularly the meetings of the Conference, and the congregation now is represented in the District by the Pastor and a lay representative.

As to Holy Spirit's early affiliation with the General Council, this body merged in 1918 with the General Synod and the United Synod of the South to form the United Lutheran Church in America. The first convention of this new body opened on November 14, 1918 in Holy Trinity Church, New York City, with 588 delegates representing 45 synods. It was then, and still is, one of the largest Lutheran bodies in America. Even as this is being written, the ULCA is in the process of merging with the Augustana Synod, the American Evangelical Lutheran Church, and the Suomi Synod (Finnish Evangelical Lutheran Church) to form an even larger organization to be known as "The Lutheran Church in America", to be constituted in 1962. Approval of the merger has already been voted by the bodies involved subject to the approval of their respective synods; and the requisite number of ULCA synods, including the Ministerium of Pennsylvania, have already voted to approve it.

Delegates to the ULCA are selected by the respective synods to

be their representatives, and this was true also of its predecessor, the General Council. While there is no record of any members of Holy Spirit Church having attended conventions in the days of the General Council in any official capacity, we do find that since the formation of ULCA several of her members have been sent by the Ministerium as delegates to these conventions. Among these are Charles S. Eisenbrown, Theodore C. Abele, Morris D. Hartman, the Reverend Dr. George S. Kressley, William A. Ely, the Reverend Dr. Frank E. Radcliffe, and Alan M. Hawman, Jr.

Of its many relationships with the church at large, Holy Spirit's membership in the Ministerium of Pennsylvania probably has been the most enduring. As we have seen, the Reading Conference gave way to the Reading District, and the General Council to the United Lutheran Church in America; but the Ministerium of Pennsylvania, the old "Mother Synod", still remains.¹ The territory of the Ministerium (formerly including New Jersey and Maryland) now embraces the eastern part of Pennsylvania and Delaware and numbers among its children 442 parishes, 543 congregations, 392,165 baptized members, 270,023 confirmed members, and 205,928 communing members,² with five hundred ninety ordained ministers on its roll—truly an imposing organization.

Holy Spirit was received into membership at the 1912 convention of the Ministerium to which its Pastor, the Rev. Carolus P. Harry, and its first lay delegate, Harry Peck, were its representatives. It might be interesting to note some of the problems occupying the attention of the Ministerium, then a slumbering giant of 582 congregations, when Holy Spirit joined its ranks. The Board of the Seminary at Philadelphia was complaining that preaching assignments of students to vacant congregations were interfering with their studies, and that some congregations (one for over 20 years) used this device to curtail expenses. Out of the 582 congregations, 576 had Sunday Schools, but only 59 had Teacher Training Classes, and 55 held teachers' meetings for the study of the lesson. "No satisfactory terms had been reached between the Ministerium and its congregations in regard to its finances." Actions were taken to perfect apportionments

¹ Even the Ministerium at this writing faces changes. In the new Lutheran Church in America it will become the East Pennsylvania Synod, and will very likely because of its tremendous size, be shortly thereafter divided into two or more new synods.

² Bulletin of Reports, 214th Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States (1961), p. 14.

to the Conferences, and through them to the congregations, in an effort to improve the financial support of the synod's work.³

Throughout the years of her existence, the pastors and lay delegates of Holy Spirit Church have faithfully attended the conventions of synod. For many years it was the custom to hold these in member churches, but more recently they have been conducted at The Inn, Buck Hill Falls, in the beautiful Pocono Mountains. Members of Holy Spirit who have attended at least three of these conventions as lay delegates include: Charles S. Eisenbrown (6), Henry E. Hilbert (3), Morris D. Hartman (4), Walter H. Jones (5), Alan M. Hawman, Jr. (6), and Dr. Samuel C. Lindemuth (6).⁴

The financial support given by Holy Spirit to the wider work of the church has been previously mentioned.⁵ In addition to such support, Holy Spirit has supplied men and women to the full time service of the Church. As we have already seen four of her sons have entered the ministry and two of her daughters the diaconate.⁶ Of one who was later to become a member of Holy Spirit, the Rev. Dr. E. P. Pfatteicher, then President of the Ministerium, wrote in 1930: "The report of the President centered upon 'Difficulties' due largely to 'Doubts' fostered by 'the depression'. Some of these, as far as his office was concerned, were eliminated by the election by the Executive Board of an able and indefatigable Secretary of Benevolence in the person of the Rev. Dr. George Smith Kressley. His first year upon the field showed an increase of \$19,000 in apportioned benevolences."⁷

Holy Spirit has also seen its members active in the work of several boards and institutions of the Church. Elected by Synod, the Rev. Dr. Charles G. Beck served on the Board of Home Missions; the Rev. Dr. George Smith Kressley on the board of Muhlenberg College and Grace College for Women; the Rev. Dr. Frank E. Radcliffe on the Inner Mission Board, the board of Muhlenberg College, the Examining Committee of the Ministerium, and the Committee for the Statement of the Holy Communion; and Alan M. Hawman, Jr. has served, and is presently serving, on the boards of Muhlenberg College and the Philadelphia Seminary, and in

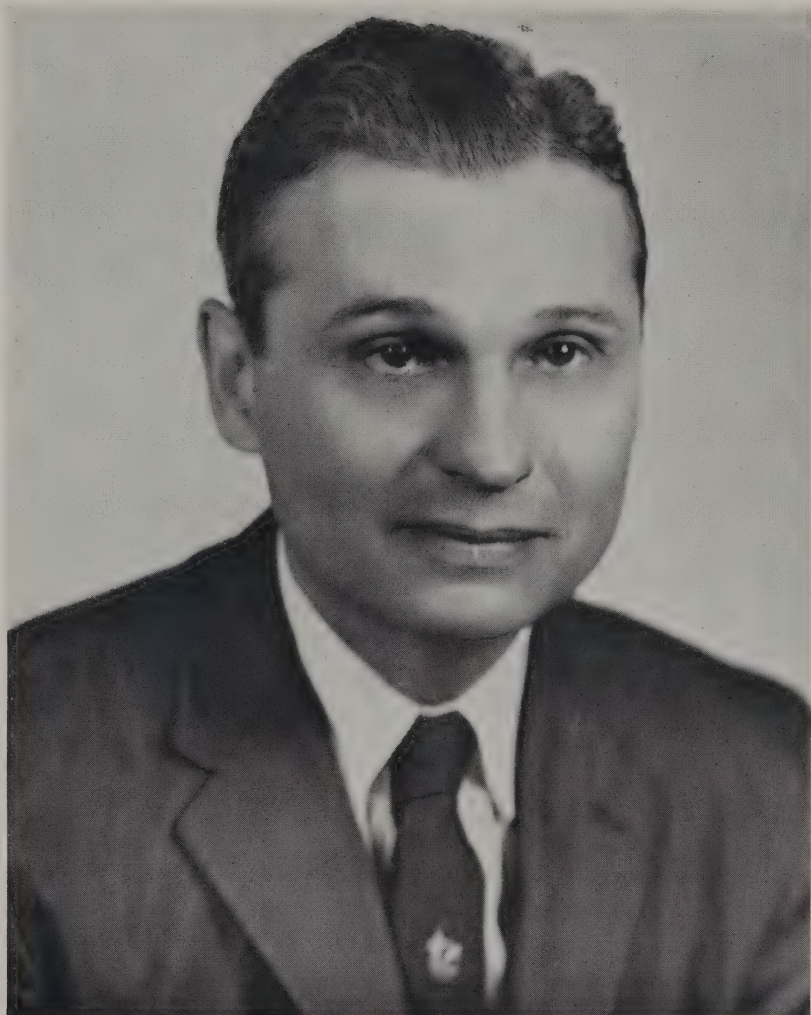
³ Pfatteicher, *The Oldest Lutheran Synod in America* (1937), pp. 127, 128.

⁴ A complete list of lay delegates will be found in Appendix K.

⁵ Benevolence contributions of Holy Spirit Church through the years are shown graphically in Appendix I.

⁶ One of these, Sister Jeannette McWilliams, this year celebrated her twenty-fifth anniversary as a Deaconess.

⁷ Pfatteicher, *The Oldest Lutheran Synod in America* (1937), p. 156.



ALAN M. HAWMAN, JR., ESQ.

Superintendent of Holy Spirit Sunday School

Born October 18, 1910, Reading, Pa. Graduated Muhlenberg College 1932, and University of Pennsylvania Law School 1935, with degree of LL.B. Attorney-at-Law with firm of Derr, Hawman and Derr. Assistant City Solicitor of City of Reading, 1940-48 and 1952-56. Member of Holy Spirit Congregation since 1927; elected Superintendent of Sunday School in 1948; served six terms on Church Council; has served or is serving on Executive Board of Ministerium of Pennsylvania, and on boards of Muhlenberg College, Philadelphia Seminary and Inner Mission Society. Married to Isabel Hickman in 1938; six children: Amy, Betsy, Judith, Alan III, Isabel Sue and Robert.

addition is a member of the Ministerium's Executive Board and Chairman of its Finance Committee.

More locally, Holy Spirit Church, while not neglecting the support of such institutions of mercy as the Germantown Home for Orphans and Aged and the Good Shepherd Home at Allentown, has been faithful and generous in its support of The Lutheran Home at Topton. The Rev. Dr. Charles G. Beck served as a member of its Board of Trustees from May 20, 1925 to February 12, 1946, and Mr. Charles S. Eisenbrown likewise was a member of the Board and Treasurer of the Home from 1929 to 1941. In recent years our Sunday School has included these institutions, as well as other agencies and boards of the Church, in its annual benevolence budget.

The interest of Holy Spirit in the merciful works of Inner Missions has always been manifest. Mention has already been made of the part played by Dr. Beck in the organization of The Inner Mission Society of the Evangelical Lutheran Church of Reading and Vicinity, in 1922. Almost without exception as to time, one or more members of Holy Spirit have served on the Society's Board of Managers from its founding right up to the present, including:

The Rev. Dr. Charles G. Beck, 1922-1931; Mrs. William Fegley, 1922-1929; William A. Ely, 1931-1937 and 1938-1941; Samuel S. Fox, 1941-1947; the Rev. Dr. Frank E. Radcliffe, 1943-1949*; Alan M. Hawman, Jr., 1943-1949; C. Richard Brooks, 1949-1955; Alan M. Hawman, Jr., 1951-1957; Edwin N. Kaucher, Jr., 1957-1960; Alan M. Hawman, Jr., 1960- (Mr. Hawman served two terms as President of the Society).

Holy Spirit has always been liberal in the financial support of this work, including the Society in recent years in the benevolence budgets of the Church and the Sunday School, and accounting for many individual contributing members.

No history of Holy Spirit Church in its wider church contacts would be complete without some mention of its ecumenical connections. Foremost of these, perhaps, is the Greater Reading Council of Churches, constituted on January 28, 1947, and now grown from 35 charter-member churches to more than 100, representing 16 denominations.

Holy Spirit Church joined the Council as a charter member, and from the outset its pastor and congregation have actively supported the Council's community programs. Pastor Radcliffe served

* Pastor Radcliffe was elected to the Board while still serving the Robeson parish.

with distinction as chairman of its Commission on Weekday Schools, and he has made available the facilities of Holy Spirit Church for classes of this program. Miss Martha V. Schmidt and Alan M. Hawman, Jr., have served on its Board of Directors; and Samuel S. Fox and J. Edgar Hilgendorf have been active members of its financial campaign committee.

Another important connection, one coming through the Ministerium of Pennsylvania, is Holy Spirit's affiliation with the Pennsylvania Council of Churches. Even now Holy Spirit Church is engaged, through its Sunday School benevolence budget, in raising an apportioned contribution toward the cost of a new building in Harrisburg, and a new United Church Center, to accommodate the officers of this organization.



To watch the unfolding of an historical narrative which extends to the present date is a peculiar experience. It is something akin to watching a fabric grow under the weaver's hands, then suddenly seeing it cease before the cloth is complete, for want of more material. There are the incompleted strands, the loose ends of threads, the skeins which have begun to thread their way into an interesting pattern, suggesting in their incompleteness only vaguely where they might lead. These stir human curiosity into wondering how the finished cloth will look. We cannot pierce the veil of the future. But we can fall back upon that wonderful God-given thing we know as Faith. And here we take comfort in knowing that the hands of the Weaver are capable and strong. The historic years of Holy Spirit Church from the days of the beloved Chapel to the present, saw no want of material for His handiwork; and by His Grace neither shall the years to come ever witness any want of material for the completion of His work.

Appendices

APPENDIX A

PASTORS OF HOLY SPIRIT LUTHERAN CHURCH



REV. CAROLUS P. HARRY, D.D.

Born January 13, 1884 in Norristown, Pa. Student at Penn Charter School, Philadelphia, until 1903. Graduated from University of Pennsylvania 1907, and Philadelphia Seminary in 1910. Ordained 1911. Pastor Holy Spirit Lutheran Church, Reading, Penna., 1911 to 1917. Campus Pastor for Lutheran students in Philadelphia 1917-1922. Secretary of Board of Higher Education in charge of college and university work, 1922-1946. Married Lillian Dannaker of Norristown in 1914. Two children, Ruth and John B. Degrees: A. M. 1912, University of Pennsylvania; D. D. 1927, Carthage College. Died Dec. 2, 1958 in Norristown.



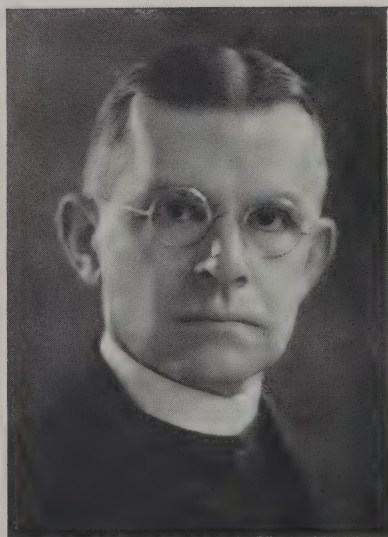
REV. CHARLES C. SNYDER

Born near Sellersville, Pa., October 23, 1866. Graduated from Muhlenberg College and Philadelphia Seminary, and ordained in 1894. Married in 1894, to Sarah Snyder. Pastor of St. John's, Center Square, 1894-1903; St. Luke's, Dublin, 1903-1913; Trinity, Quakertown, 1912-1916; Holy Spirit, Reading, 1917-1921; St. John's, Center Square, 1921-1935. During his 41 years in the ministry he was Secretary and President of the Norristown Conference, and served as member of important Committees of the Synod. Died October 19, 1943 in Reading, Pa.

**REV. CHARLES GURNEY BECK,
D. D.**

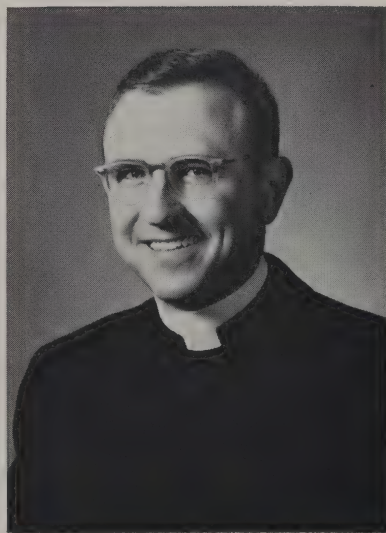
Born September 21, 1877, at Maxatawny, Pa. Graduated from Muhlenberg College 1898, and Philadelphia Seminary in 1901. Ordained same year by the Ministerium of Pennsylvania. Pastor at Mahone Bay, Nova Scotia 1901-1905. Pastor of first English speaking church in Montreal, Canada, 1905-1909; St. Peter's Church, North Wales, Pa. 1909-1921; Holy Spirit Church, Reading, 1921-1944. During his career he served as President of Pastoral Association; President of Reading Interdenominational Ministerial Association—later the Greater Reading Council of Churches; member of Board of Top-
ton Home, and of Home Missions; one of the organizers Lutheran Inner Mission Society of Reading; member Publication Committee "Lutherans in Berks County", 1923 Edition. Married to Cora A. Smith in 1902. Two sons, Richard Alfred, and Carl, former ordained by Pennsylvania Minis-

terium and now pastor St. John's, Honesdale. Upon death of Mrs. Beck in 1925, married Lulu Frank, October, 1927. Degrees: D.D. from Muhlenberg College, 1937. Died August 31, 1948, in Reading, Pa.



REV. KENNETH MARK TREXLER

Born August 29, 1933, Laureldale, Pa. Graduated Muhlenberg Township High School 1951; Muhlenberg College 1955; Philadelphia Seminary 1958. Ordained by Ministerium of Pennsylvania May, 1958 at St. Luke's, Easton. Asst. Pastor Holy Spirit, Reading, 1958-1960. Pastor Zion, Frackville, Pa. 1960- Married 1960 to Jean Garis.



SONS AND DAUGHTERS OF THE HOLY SPIRIT CONGREGATION

REV. RICHARD ALFRED BECK

Born December 24, 1903, Mahone Bay, Nova Scotia. Attended North Wales High School, 1918-1920, Friends Central School, Philadelphia, 1920-1921. Graduated Reading High School, 1922; Muhlenberg College, 1926; Philadelphia Seminary at Mt. Airy, 1929. Ordained 1929 at Scranton, Pa. Pastor, Bowman-Dinke Parish, consisting of Trinity, Bowmanstown, and Dinkey Memorial, Ashfield, 1929-1950. (Dinke Memorial was built by the late Chas. M. Schwab as a memorial to his wife's parents, Mr. and Mrs. Reuben Dinkey, early Lutheran pioneer settlers in Carbon County.) New Jerusalem, Hellertown, 1950-1957; St. John's, Honesdale, 1957 to date. Past President Leighton-Weissport Ministerial Association, Carbon County Lutheran Pastoral Association and Hellertown Ministerium; member Board of Social Mission, U. L. C. A. 1945-48; member Board of Inner Missions, Ministerium of Penna., 1945-51; Director Lutheran World Relief 1946-51; State Christian Rural Overseas Program, 1948; Secretary Dept. of Overseas Relief, 1947-50; Member, Executive Committee Muhlenberg College Alumni Association; Secretary of Muhlenberg Alumni for 6 years. Married in 1929 to Ethel M. Lengel. Children, Florence M. and Charles Gurney. Graduate work at Penn State University, summers 1940, 42 and 43. B. D. from Philadelphia Seminary, 1946.

REV. EDWIN W. ANDREWS

Born July 14, 1906 in Reading, Pa. Joined Holy Spirit Church 1923. Graduated from Shillington High School in 1923, Muhlenberg College in 1927, and Philadelphia Seminary in 1930. Ordained in the Ministerium of Pennsylvania 1930. From 1930 to 1942 was pastor of Ridge Valley Parish, consisting of two congregations, Jerusalem in Almont, and St. John's in Tylersport, both close to Sellersville, Pa. Enlisted in the military service in 1942 to become a chaplain in the U. S. Navy with headquarters in Long Beach, California. Married in 1931, and has two daughters.

REV. CARLTON LUTHER HECKMAN

Born December 9, 1906 in Reading, Pa. Graduated Reading High School 1925, Muhlenberg College in 1929, and Philadelphia Seminary in 1932. Ordained in 1932 in Pennsylvania Ministerium at Grace Church, Lancaster. Pastor Hope, Philadelphia, 1932-1937; Trinity, Kutztown, and Zion, Moselem, 1937-1951; Trinity, Kutztown, 1937 to present. President of Berks Pastoral Assn., 1941-49; President of Kutztown Ministerial Assn. 1954 to present; Secretary Synodical Committee on Higher Education 1948-1952; Chairman Christian Higher Education Year Appeal in Reading Conference 1949-1952; Chairman Reading Conference Committee on Nominations 1950-1952; Dean of Kutztown Leadership Training School 1939-1949; Dean of Kutztown District Ministerium of Pennsylvania 1959. Married 1932 to Florence Emily Shaner. Children, Florence Elizabeth and Carlton Luther, Jr.

REV. JOHN D. KEENER

Born August 8, 1909 in Strausstown, Pa. Confirmed in Holy Spirit Church April 13, 1924. Graduated from Reading High School January 1928, Muhlenberg College in 1932, and Philadelphia Seminary at Mt. Airy in 1935. Ordained July 21, 1935 in Holy Spirit Church by Dr. E. P. Pfatteicher, President of the Ministerium of Pennsylvania. Served the following pastorates: St. Mark's, Wilkes-Barre 1935-1941; Dushore Lutheran Parish, Dushore, Pa. 1941-1952; Line Mountain Lutheran Parish, Leck Kill, Pa. 1952-1958; Co-Pastor of St. John's, Emmaus, Pa. 1958-1960; Rehrersburg-Bethel Lutheran Parish, 1960 to date. Statistician of the Wilkes-Barre Conference for 7 years; Chaplain of the Wilkes-Barre-Scranton Lutheran Pastoral Association for 7 years; Synodical Stewardship Committee for 5 years. Married Esther Klopp also a member of Holy Spirit Church, July 27, 1935. Children, Doris, Kathryn, Thomas, Lois, Robert and Ruth.

SISTER JEANNETTE McWILLIAMS

Born November 3, 1906, Reading, Pa. Educated in Reading Public Schools, and Temple University. Philadelphia Motherhouse of Deaconesses, 1929-1933; Nursing School at Lankenau Hospital, 1933-36; Consecrated as deaconess, 1936. Graduate nurse at Lankenau Hospital, 1936-1948; Housemother at River Crest Children's Home, Phoenixville, 1948-57; Mary J. Drexel Home for Aged, 1957 to date.

SISTER MILDRED SASSAMAN

Born March 9, 1912, Reading, Pa. Graduated Reading Senior High School, 1930; Temple University 1950, B.S. in Education. Philadelphia Motherhouse of Deaconesses, 1942-1948. Invested 1943; consecrated 1948. Service: Housemother at Tabor Home for Children, Doylestown, Pa. 1943-1944; Parish Deaconess, Salem Lutheran Church, Bethlehem 1945-1947; Housemother for Deaconess students at Philadelphia Motherhouse of Deaconesses 1948-1950 (while attending Temple University.) Assistant to Directing Sister, Philadelphia Motherhouse of Deaconesses 1951-1960; Administrator of Witman Home for Lutherans, Ambler, Pa. 1960-

APPENDIX C

CHARTER MEMBERS AS THEY APPEAR ON THE CHURCH MEMBERSHIP RECORD OF SEPTEMBER 29, 1911

*Mrs. Jacob Baureithal (Amelia B.)	*J. L. Brosman
*Miss Carrie Baureithal	*Mrs. J. L. Brosman (Amanda)
*Miss Elsie Baureithal	*Wm. G. Brosman
†Mrs. Frank Becker	*Mrs. Wm. G. Brosman (Regina E.)
†Mrs. J. H. Becker (Anna)	*Elmore Burkhardt
†Miss Lottie Becker	*Mrs. Elmore Burkhardt
*Miss Ida Bender	Miss Carrie Burkhardt
Miss Amanda Bender	*Mrs. Robert Christie (Ada K.)
*Miss Sallie Bender	*Irvin Davidheiser

- *Mrs. Irvin Davidheiser (Matilda)
- *J. H. Davis
- *Mrs. J. H. Davis (Hettie A.)
- *Ralph B. Davis
- *Mrs. Ralph B. Davis (Abbie E.)
- *Mrs. Hettie Danfield
- Mrs. Charles Dellinger
- *Charles S. Eisenbrown
- *Mrs. Charles S. Eisenbrown (Alice)
- William Eisenbrown
- Miss Mary Eisenbrown (Mrs. K. Raymond Titlow)
- *Samuel F. Eisenbrown
- *Mrs. Samuel F. Eisenbrown (Rose)
- Robert Eisenbrown
- *F. P. Fisher
- *Sylvester G. Frederick
- *Mrs. Sylvester G. Frederick
- *Miss Lela Frey
- *Henry W. Focht
- *Mrs. Henry W. Focht (Ellen R.)
- Samuel Focht
- *Harvey V. Focht
- *Mrs. Harvey V. Focht (Bessie F.)
- *Adam Freehafer
- Miss Adelaide Garverich
- *Miss Elsie Garverich
- Mrs. William Gedman (Anna R.)
- *John W. Gilbert
- *Mrs. John W. Gilbert (Amanda)
- Miss Bertha Gilbert (Mrs. C. Noll)
- *William Good
- †Mrs. William Good (Sophia)
- *Miss Ella N. Good (Mrs. J. H. Davis)
- †David Good
- †Mrs. David Good (Madonna)
- *Harry Grim
- *Mrs. Harry Grim (Etta C.)
- *Mrs. Robert Hamilton
- Morris D. Hartman
- *Mrs. Morris D. Hartman (Etta R.)
- †Henry L. Hartman
- †Mrs. Henry L. Hartman
- *Charles M. Heath
- *Henry E. Hilbert
- *Mrs. Henry E. Hilbert (Annie)
- *John C. Immendorf
- *Mrs. John C. Immendorf (Elsie M.)
- *Walter H. Jones
- Mrs. Walter H. Jones (Sarah S.)
- *Samuel Kauffman
- *Mrs. Samuel Kauffman (Ella)
- *Miss Mabel Kauffman
- *Miss Harriet Kauffman
- *Miss Mary A. Kauffman
- *Mrs. Christiana Keppleman
- *Miss Margaret Mary A. Kenderdine
- *William H. Kehl
- *Mrs. W. S. Leas (Bertha)
- *Harry Lenig
- *Mrs. Harry Lenig (Lydia)
- Miss Myra Lenig
- *Miss Helen Lenig
- Mrs. Paul H. Lewis (Stella)
- Mrs. Jesse Lord (Sallie R.)
- Frederick A. Marx
- *Mrs. Frederick A. Marx (Rebecca)
- *Melanchthon Mengel
- *Mrs. Melanchthon Mengel (Polly)
- Miss Mary Mengel
- *Mrs. G. Henry Mengel (Sara M.)
- *Mrs. G. W. Nagle (Helen)
- †Miss Sallie Nunemaker
- *Irvin Rader
- *Mrs. Irvin Rader (Cora M.)
- *Mrs. Emma Reinert
- *Levi Richards
- *Mrs. Levi Richards (Sarah C.)
- *Miss Araminta Richards
- *Mrs. Frank Robinson
- *Harry D. Sidel
- *Mrs. Harry D. Sidel (Florence)
- Charles M. Seyfert
- James B. Shaner
- *Mrs. James B. Shaner (Martha W.)
- *Frank M. Schroeder
- Mrs. Frank M. Schroeder (Mary)
- Charles F. Smith
- †John F. Smith
- *Mrs. John F. Smith (Susan B.)
- *Mrs. Amelia Swoyer
- Miss Mary Ann Swoyer (Mrs. George Luerssen)
- *Jonas Stern
- *Mrs. Elizabeth Van Reed
- *Mrs. H. A. Weldy (Clara)
- *Jacob N. Williams
- Mrs. Jacob N. Williams (Cora L.)

*John F. Zieber	Joseph Zieber
*Mrs. John F. Zieber (Mary)	*Mrs. Joseph Zieber (Bertha C.)
John P. Zieber, Jr.	*Mrs. William Zink (Dora)
*Deceased	†No information

APPENDIX D

FIRST CATECHETICAL CLASS CONFIRMED MARCH 31, 1912

William Joseph Gedman	Wellington Snyder)
*Jesse Lord	*Irene Estelle Schade
*Carl Ernst Harbster	Laura Adaline Welfly (Mrs. Francis Kretz)
*Mrs. Mary Margery Harner	Lola May Welfly
*Marian May Gilbert	
Mabel May Davidheiser (Mrs. Luke Gehret)	<i>Confirmed April 4, 1912</i>
Alice Catherine Kauffman (Mrs.	*Mrs. George Werner
	*Deceased

APPENDIX E

ORIGINAL SIGNERS PLEDGING SUPPORT OF THE HOLY SPIRIT SUNDAY SCHOOL ASSOCIATION AT ITS ORGANIZATION MEETING OF APRIL 19, 1910

James M. Billig	F. A. Marx
Wm. McHose Boyer	Melanchthon Mengel
R. B. Davis	Harry E. Peck
J. H. Davis	Charles F. Reed
Joseph R. Dickinson	Robert L. Strohecker
Charles F. Eisenbrown	Leon E. Thomas
William E. Fisher	Frank Yocum
Harvey F. Heinly	J. N. Williams

APPENDIX F

CHURCH COUNCILMEN AND OFFICERS (1912-1961)

Dates indicated are inclusive. *Died in office. P-President. VP-Vice President. S-Secretary. ST-Secretary-Treasurer. T-Treasurer. FS-Financial Secretary. The numeral following the letter indicates number of years served.

<i>Name</i>	<i>Years and Offices Held</i>	
Abele, Theodore C.	1915-17, 1919-21, 1923-25, 1929-31	P 8
Albright, Oliver K.	1918	
Betz, Richard	1950-52	
Bewley, William	1939-41, 1947-48, 1953-55, 1957-59	VP 3

<i>Name</i>	<i>Years and Offices held</i>	
Bohart, Albert	1925-27, 1936-38	
Breisch, Theodore	1939-41, 1944-46, 1954-56, 1961-	VP 1 T 1
Bricker, Earl	1931-32	
Brooks, C. Richard	1927-29, 1931-33, 1935-36, 1958-60	P 4 T 1
Brosman, William G.	1912-14	
Brown, Albert J.	1947-49	
Bucher, Richard	1930	
Burkhart, Elmore A.	1912-13, 1915-34	T 20
Coxe, John L.	1914-16	S 2
Dagle, J. Franklin	1935-37	
Davidheiser, Irvin	1912	
Davis, John H.	1915-17	
Davis, Ralph B.	1912-14	
Detweiler, A. Roy	1926-27, 1929-31	
Dick, Carroll	1940-41, 1945-47	VP 1 P 1
Early, M. Luther	1918-19*	
Ebbert, Daniel G.	1959-61	
Eisenbrown, Chas. S.	1912-14, 1916-18, 1922-24, 1929-31	T 2
Eisenbrown, Samuel F.	1919-21	
Ely, Richard F.	1958-60	
Ely, William A.	1927-28, 1930-32, 1934-36, 1938-40, 1943, 1945-46, 1948-50, 1952-54	P 5 VP 1
Esterly, William D.	1918-20	
Farrington, Robert J.	1913-15, 1921-23	P 2
Fegley, William	1926-28, 1932-34	S 3
Feinour, Ray F.	1958-60	
Fister, Walter	1933-34	
Fitzgerald, Burt	1933	
Fox, Samuel S.	1937-39, 1941-43, 1958-60	P 6
Frederick, S. G.	1912-14, 1917-19, 1921-23, 1926-28	S 4 P 5
Freehafer, J. O.	1922-24	
Freehafer, John P.	1949-51	
Fritch, Samuel	1933-35, 1941-43	S 3
Gallagher, John I.	1946-48, 1950-52	S 1 P 1
Gilbert, John W.	1912*	
Glick, Simon B.	1958-60	
Good, Irvin	1924-26	
Grim, Harry W.	1913-15	
Gring, Harvey	1934-36, 1938-40, 1944-45*	

<i>Name</i>	<i>Years and Offices held</i>	
Haines, Franklin D.	1934-36	
Hamm, George	1928-29	
Hardinger, Raymond	1928-30	S 1
Haring, Wm. H. Jr.	1924-26, 1928-30	
Hartman, Morris	1912, 1917-19, 1943-45	VP 2
Hawkins, Ralph S.	1948-49, 1951-53	VP 2
Hawman, Alan M. Jr.	1937-39, 1941-43, 1947-49, 1951-53,	S 4
	1955-57, 1960-	P 2
Hawman, Charles R.	1942-44	S 1
Heath, Charles M.	1920-22, 1924-26, 1931-33, 1935-37	S 8
	(T until Jan. 1958)	ST 1
		T 20
Hendel, Joseph J.	1942-44, 1947	
Herman, William H.	1960-	
Hilbert, Henry	1912-14, 1916-18, 1920-22, 1925-27	P 2
Hilgendorf, J. Edgar	1958	
Hoffman, George W.	1943-44, 1961-	
Houck, Stanley W.	1949-51, 1958	VP 1
Jones, Walter H.	1912-13, 1920, 1922-24, 1927-29,	
	1932-34, 1940-42	
Johnson, Warren	1936-37	
		S 1
Kaucher, Edwin	1957-59	P 1
Ketterer, George	1942, 1945-47	S 3
Ketterer, Lloyd	1927-29	
Kressley, George	1936-38	
Labe, Russell P.	1954-56, 1958-59	
Lease, Winfield W.	1919-20	
Lenig, Harry F.	1913-15	
Lindemuth, Samuel C.	1946-48, 1950-52, 1954-56, 1959-61	VP 2
		P 4
Luerssen, George V.	1953-55, 1960-	VP 2
		P 1
Marx, Fred A.	1912-13, 1916-18, 1920-22	P 1
Miller, Clarence G.	1914-16, 1933-35	S 1
Miller, John M. F.	1940-42, 1945-47, 1956-57	
Miller, Ulysses W.	1943-45	
Miller, William W.	1926	
Moore, W. Dean	1952-53	
Moser, Elmer E.	1956-58	
Moyer, Foster	1955-57	VP 1
Oswald, J. Merrill	1956-58	S 1
Peck, Harry	1942	
Pflum, Luther E.	1932-34, 1948-50, 1953-55, 1959-61	VP 2

<i>Name</i>	<i>Years and Offices Held</i>	
Pflum, William	1935, 1938	
Rader, Irvin	1912	
Rahn, Alvin	1930-32	
Reinbold, Morgan	1937-39, 1944-46	P 3
Rice, J. L.	1921-23	
Schappell, Edward	1959-61	
Schell, Earl	1954, 1956-58, 1959-	P 1 T 2
Seiferth, S. Leonard	1960-	S1
Shaeffer, Harry E.	1960-	
Shaner, J. B.	1921, 1939, 1944-45	S 1
Shurr, Lester	1949-1951	
Smith, Charles	1957-59	S 1
Smith, Hunter E.	1959-61	S 1 P 1
Smith, Samuel K.	1916-18	FS 1
Soderlund, Albert	1961-	
Steely, Orlando	1925-26*	
Stern, Jonas	1915-17	
Stoltzfus, Abner	1961-	
Stoner, Russell	1951-53, 1955*	
Stoss, Alfred	1952-54	S 1
Strause, Harold L. Jr.	1961-	
Tindle, Thomas	1923-25	
Weidenhammer, James	1958-59	
Williams, J. N.	1914-16	
Williams, Paul	1939-41	
Williams, Ralph	1936-38	
Williams, Robert E.	1948-50	S 1
Woerner, Fred A.	1914-16	
Zartman, Herbert L.	1913-15, 1917-19	FS 1
Zerby, John E.	1918-20	
Zwally, Harvey G.	1923-25, 1930-32	S 2

APPENDIX F

JUNIOR CHURCH COUNCILMEN AND OFFICERS

Artley, Francis	1957-58
Barto, Sherman, Jr.	1960-
Boone, Russell	1959-61
Breisch, John	1961-
Bretz, Richard	1953-54
Clark, Gary	1961-

<i>Name</i>	<i>Years and Offices Held</i>	
Diehm, Richard	1961-	
Eveland, Harold	1953-56	S 2
Feinour, Ray	1953-54	
Fisher, Douglass	1955-56, 1959-61	P 2
		S 1
Gassert, Ralph	1959-61	VP 1
Hauck, Harold	1955-57	
Hauck, Paul	1958-60	S 1
Heim, Kenneth	1959-61	VP 1
		P 1
		P 2
Kaucher, Edwin, Jr.	1954-56	
Lebengood, Robert	1960-	
Lehr, Charles	1958-60	
Lerch, Clifford	1960-	S 1
Manderback, William	1953, 1958-60	
Montgomery, Raymond	1959	S 1
Mountz, Kenneth	1953-55	P 1
Moyer, Kenneth	1956-58	VP 1
Pautsch, George	1953-55	
Reber, William	1956-58	P 1
Remp, LeRoy	1956-57	
Roth, Paul	1953-55	VP 1
		P 1
Schappell, Edward	1953-57	S 1
		VP 2
Seiders, William	1959	S 1
Seiger, Thomas	1953-56	
Smith, James	1956-58, 1960-	
Stewart, John	1953-56	
Stoltzfuss, Abner	1955-57	
Strause, Dr. Harold, Jr.	1957-59	
Wanner, Bruce	1957-59, 1961-	S 1
Wanner, Forrest	1958-60	P 1
Wanner, Paul	1957-58	
Weisser, Richard	1953-54	
Zellner, Charles, Jr.	1953-55	

APPENDIX G

FIRST OFFICIAL CHOIR ORGANIZED BY MISS DOROTHY ROWE IN 1917

Mary Schmehl	Carrie Burkhart
(Mrs. Clifford Kerling)	Isabel Schmehl
Ruth Zerbe	(Mrs. Reber)
(Mrs. Irvin Beaver)	Lillian Gedman
Mary Eisenbrown	(Mrs. Norman Showalter)
(Mrs. Raymond Titlow)	Edith Gedman
Mary Swoyer	(Mrs. Chester Wagner)
(Mrs. George Luerssen)	Mrs. Rosella Bitterman

Elsie Rudolph
 (Mrs. Hardinger)
 Mrs. Samuel Smith
 Mrs. Frederick Marx
 Edna Roland
 Frank Downs

William Schmidt
 Samuel Smith
 Elmore Burkhardt
 Elmer Zieber
 William Zink

PRESENT SENIOR CHOIR AND YEARS OF SERVICE

Karl Schmidt, Organist and Director	(1)	Mary Jane Hoffman	(2)
Bruce D. Wanner, President	(20)	Salvatore Kaputo	(8)
Margaret M. Beears	(5)	Mrs. Ruth J. Knauer	(29)
Patricia A. Boady	(5)	Russell P. Labe	(23)
Betty DeLong	(14)	Pearl C. Lindemuth	(35)
Richard J. Diehm	(1)	Ruth M. Maderia	(30)
Daniel G. Ebbert	(6)	Mrs. Beulah Miller	(22)
Mrs. M. Virginia Ebbert	(6)	Thelma Miller	(9)
Donald Eckert	(13)	Earl H. Reimert	(32)
Clarence Gilham	(15)	Mrs. Kathryn Schmidt	(1)
Mrs. Adeana Hauck	(8)	Jerry Schwalm	(3)
Harold Hauck	(7)	Sara A. Straub	(13)
		Fred Weisser	(14)

ORGANISTS OF THE CHURCH

Miss Mary Mengel—May 1910-November 1911 (Miss Mengel in this period was organist for both Sunday School and for Church services. She continued until March 1913 as organist of the Sunday School.)

Robert Eisenbrown—November 1911-September 1912

Miss Mary Eisenbrown (Mrs. K. Raymond Titlow) and

Charles F. Smith—October 1912-November 1913

Mrs. James Smoll—November 1913-January 1915

Miss Marguerite Scheifele—October 1914-February 1915 (Substitute)

Mrs. Miriam Baker Hompe—February 1915-August 1916

Miss Sarah Smith—August 1916-December 1916

Robert Eisenbrown—December 1916-February 1917 (Substitute)

Miss Dorothy Rowe—February 1917-June 1921

Luther Goodhart—July 1921-April 1922

Miss Marguerite Scheifele—April 1922-September 1933

Wilbert Stoner—September 1933-October 1940

Miss Iva A. Specht—October 1940-December 1940

Mrs. Grace Starr—January 1941-October 1955

Miss Jean Garis—November 1955-June 1960

Karl Schmidt—September 1960 to date

OFFICERS OF SUNDAY SCHOOL

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
<i>President</i>		Mrs. Earl Schell	1949-1950
Rev. Dr. E. T. Horn	1910-1911	Miss Pearl Lindemuth	1950-date
Rev. C. P. Harry	1911-1917	<i>Beginners Dept.</i>	
Rev. C. C. Snyder	1918-1921	Mrs. Earl Schell	1950-date
Rev. Dr. Charles G. Beck	1921-1944	<i>Nursery Dept.</i>	
Rev. Dr. Frank E. Radcliffe	1944-date	Mrs. Sylvester Morrison	1948-1949
<i>Directors</i>		Miss Edith Aulenbach	1949-date
Rev. C. C. Snyder	1918-1921	Mrs. Charles Schwalm	1951-date
S. F. Eisenbrown	1918-1930	<i>Cradle Roll</i>	
C. S. Eisenbrown	1918-1941	Mrs. Calvin K. Noll	1918-1927
R. L. Strohecker	1919-1920	Mrs. W. D. Bitterman	1927-1948
Morris Hartman	1919-1930	Mrs. Jack Heffelfinger	1948-1958
Winfield Lease	1919-1930	Mrs. Gordon Stouffer	1958-date
S. G. Frederick	1930-1934	<i>Assistant Superintendent—</i>	
William A. Ely	1934-1937	<i>General</i>	
Albert Bohart	1938-1942	S. G. Frederick	1913-1914
Charles Lease	1937-date	C. S. Eisenbrown	1914-1919
Robert DeHart	1959-date	T. C. Abele	1919-1947
<i>Superintendent—</i>		C. Richard Brooks	1937-1947
<i>General</i>		Alan Hawman	1947-1948
Frederick A. Marx, Esq.	1910-1948	Earl Rahn	1948-1956
Alan Hawman, Esq.	1948-date	Robert Williams	1956-1958
<i>Main Dept.</i>		John Gallagher	1958-date
John Gallagher	1953-1958	<i>Main Dept.</i>	
<i>Senior Dept.</i>		Earl Rahn	1949-1953
Mrs. Sherman Powell	1958-date	<i>Junior Dept.</i>	
<i>Intermediate Dept.</i>		Mrs. H. D. Seidel	1918
Robert Williams	1958-1960	Mrs. Halsey Pettit	1936-date
Russel Labe	1960-date	<i>Primary Dept.</i>	
<i>Home Dept.</i>		Mrs. George Kressley	1935-1946
J. N. Williams	1916	Mrs. Paul Lewis	1946-1949
<i>Junior Dept.</i>		Mrs. Richard Miller	1949
Miss Daisy Keim	1914-1915	(Jean Deibert)	
Mrs. Harry D. Seidel	1915-1918	Mrs. Esther Garvey	1950-1954
Mrs. C. C. Snyder	1918-1921	Mrs. Samuel Newpher	1954-1955
Mrs. J. B. Shaner	1921-1948	Mrs. John Levy	1955-1956
Mrs. Hiram Snyder	1948-1954	Mrs. Earl Moyer	1957
Mrs. William Bewley	1954-date	<i>Nursery #2</i>	
<i>Primary Department</i>		Mrs. Walter Davis	
Miss Araminta Richards	1910-1915	<i>Nursery #1</i>	
Miss Daisy Keim	1916-1946	Miss Geraldine Schwalm	1959-date
Mrs. George Kressley	1946-1949	<i>Cradle Roll</i>	
R. L. Strohecker	1910-1918	Mrs. Sylvester Morrison	1942-1948

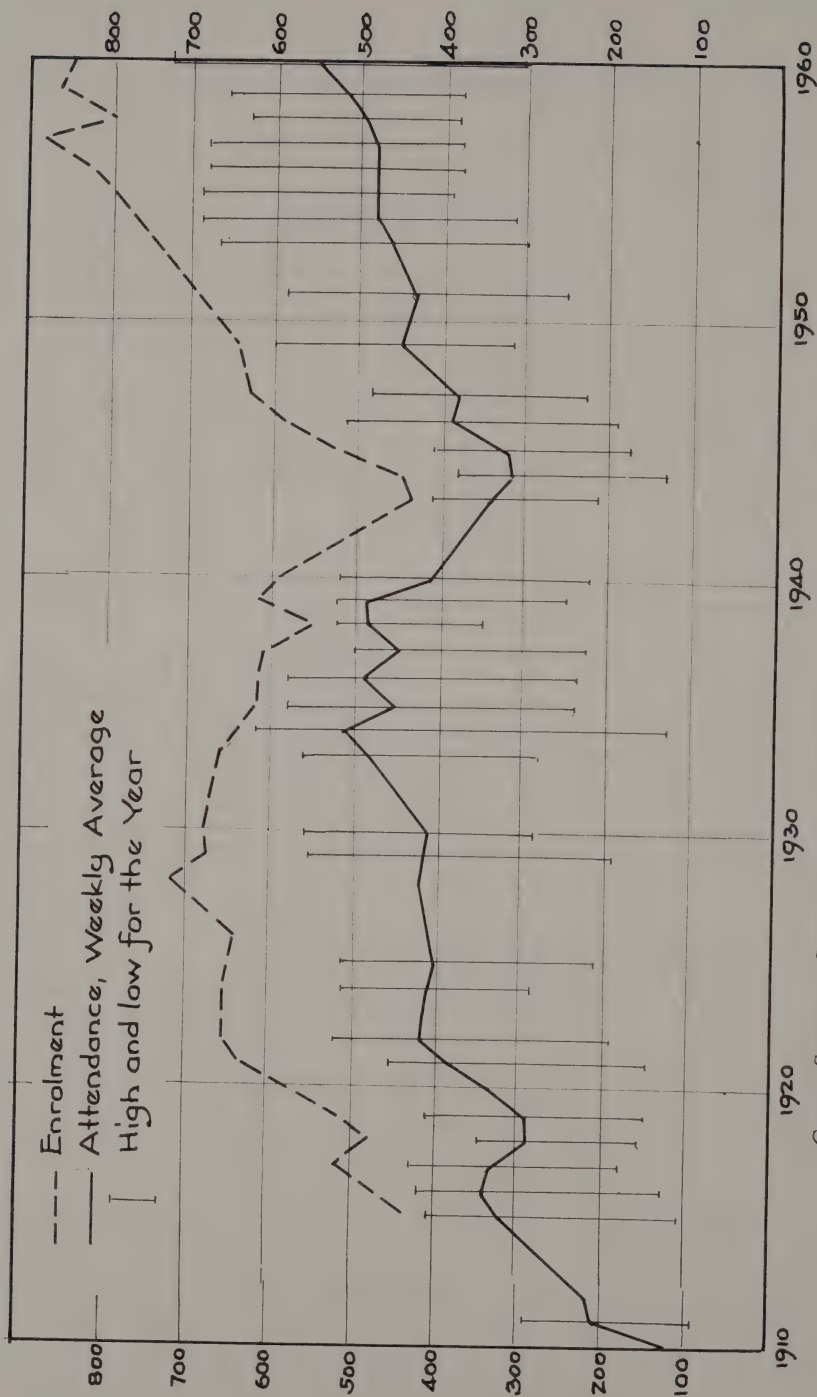


CHART SHOWING SUNDAY SCHOOL ATTENDANCE STATISTICS FOR 50 YEAR PERIOD

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
<i>Secretary</i>		Raymond Geist	1934-1937
Miss May V. Huber	1918-1920	Russell Labe	1940-1941
Charles M. Heath	1920-1957	Freece Teeter	1941-1942
Russel Labe	1957-1959	Madeline Bowman	1942-1945
Miss Margaret M. Beears	1959-date		
<i>Treasurer</i>		<i>Assistant Librarian</i>	
Charles S. Eisenbrown	1910-1913	Earl J. Roland	1924
William G. Brosman	1913-1937	George Roth	1928-1929
Carl Beck	1937-1942	David Bitterman	1928-1929
Jere Rice	1942-1943	Raymond Geist	1929-1934
Morris Hartman	1943-1947	Carl Beck	1929-1933
William Bewley	1947-date	William Maderia	1930-1931
<i>Assistant Treasurer</i>		Freece Teeter	1933-1940
Carl Beck	1933-1937	Gordon Teeter	1935-1936
Mrs. Katherine Reimert	1958	Kenneth Ott	1937-1942
Theodore Breisch	1960-date		
<i>Financial Secretary</i>		<i>Presidents of Men of Holy Spirit</i>	
Lewis Keller	1945-1955	Earl Rahn	1945
Miss Ruth Gring	1955-1956	Clarence Gilham	1946-47
John Miller	1956-date	Robert Williams	1947-48
<i>Assistant Financial Secretary</i>		William George	1948-49
John Miller	1955-1956	Frederick Weiser	1949-50
Miss Ruth Gring	1956-date	Theodore Breisch	1950-51
<i>Statistical Secretary</i>		Martin Flickinger	1951-52
Samuel F. Eisenbrown	1910-1928	John M. F. Miller	1952-53
A. Roy Detweiler	1927-1931	George Pautsch	1953-54
Wilbur Stoner	1932	Robert Rettgers	1954-55
Earl Reimert	1932-date	Robert Williams	1955-56
Albert Soderlund	1935-1936	Hiram Snyder	1956-57
<i>Assistant Statistical Secretary</i>		George Pautsch	1957-58
Paul Eisenbrown	1929-1936	William Payne	1958-59
Gordon Teter	1936-1943	Richard Frees	1959-60
Charles Werner	1936-1938	Robert Gifford	1960-61
David Bitterman	1938-1941		
Wayne Lutz	1938-1941	<i>Presidents of Ladies' Bible Class</i>	
Russell Labe	1941-1945	Mrs. Levi Zweitzig	1945-46
Forrest Miller	1941-1943	Mrs. William Mauger	1946-47
	1948-date	Mrs. Maurice Steinmetz	1947-48
Carl Gehret	1941	Mrs. William Pflum	1948-49
Lewis Keller	1941-1945	Mrs. Robert Eichert	1949-50
Robert Fritch	1943-1945	Mrs. William Pflum	1950-52
Madeline Bowman	1945-1947	Mrs. Samuel Smith	1952-53
<i>Librarian</i>		Miss Isabel Berg	1953-54
Frank Yocum	1910-1911	Mrs. Harry Hornberger	1954-55
W. H. Kehl	1911-1913	Miss Isabel Berg	1955-58
A. J. Brown	1913-1922	Mrs. David Greth	1958-59
	1924-1930	Mrs. Edwin Scott	1959-60
Samuel Focht	1918-1934	Miss Isabel Berg	1960-61
Herbert Boyer	1920-1924	<i>Presidents of Bible Class before Separation</i>	
		Warren D. Johnson	1936-40

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
Dr. Harold Strause	1940-41	<i>Presidents of Christian Fellowship Class</i>	
Jere L. Rice	1941-45		
<i>Presidents of Mothers' Class</i> (Organized February, 1952)		Dorothy Woodruff	First President
Mrs. William Voigt	1952	Mrs. Anna Fredericks	1946-50
Mrs. Thomas Kutz	1952-53	Mrs. Dorothy Hawk	1950-51
Mrs. George May	1953-54	Mrs. Anna Fredericks	1951-52
Mrs. Robert Miller	1954-55	Shirlee Rathje	1952-53
Mrs. Paul Roth	1955-56		(Part of year)
Mrs. Richard Frees	1956-57	Mrs. Evelyn Hilgendorf	1952-53
Mrs. Luther Rauch	1957-58	Mrs. Blanche Kacsur	1953-54
Mrs. Frederick Rathman		Mrs. Edna Firestone	1954-59
	1958 to present	Mrs. Evelyn Hilgendorf	1959-

SUNDAY SCHOOL TEACHERS AND DATE OF ELECTION

Miss Pauline Abele	1933	David Bitterman	1935
Theodore C. Abele	1914	Mrs. W. D. Bitterman	1915
Miss Emily Albright	1917	Miss Patricia Boady	1956
Miss Grace Albright	1913	Charles Boaman	1934
Miss Allen	1953	Leon Boaman	1937
Miss Doris Allwein	1949	Mrs. A. J. Bohart	1917
Mrs. Francis Artley	1956	Mr. A. J. Bohart	1923
Miss Edith Aulenbach	1927	Dorothy Bowers	1940
Miss Florence Aulenbach	1930	Mrs. James Bowers	1936
Mrs. Albert Babb	1924	Madeline Bowman	1946
Miss Helen Baisch	1922	Miss Mary Lou Boyer	1955
Miss Adelaide Bates	1925	Miss Doris Brasey	1946
Miss Elsie Baureithal	1912	Miss Margaret Breisch	1948
Mrs. Jacob Baureithal	1912	Mrs. Edgar Breneiser	1911
Miss Janet Beanes	1950	Earl Bricker	1930
Miss Barbara Beaver	1950	Miss Hattie Briner	1913
Mrs. Cora Beck	1921	C. Richard Brooks	1929
Mrs. Lulu Beck	1928	Miss Emma Brosman	1930
Miss Pearl Beck	1938	Mr. G. Brosman	1912
Mrs. Joan Becker	1954	Mrs. W. G. Brosman	1921
Miss Margaret Beears	1950	Miss Brown	1922
Miss Clara Behm	1914	Mrs. A. J. Brown	1912
David Behm	1959	Mrs. Agnes Brown	1937
Miss Mary Jane Bensing	1948	Mrs. Bulles	1961
Miss Marilyn Bensing	1954	Miss Carrie Burkhart	1914
Miss Bengier	1914	Mrs. Pearl Buzzard	1937
William Betz	1929	Mrs. Thomas Buzzard	1930
Miss Marie Bewley	1931		
Mrs. William Bewley	1948	Miss Elizabeth Cannon	1928
William Bewley	1931	Miss Hazel Charlesworth	1913
Miss Ruth Biehle	1929	Mrs. Thomas Chelius	1959
James Billig	1912	Mrs. Wilbur Chrisman	1953

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
Miss Dorothy Clouser	1953	Miss Katherine Ferree	1932
Mrs. John Cox	1914	Mrs. Floyd Fett	1959
Mrs. William C. Cremer, Jr.	1961	Miss Mildred Fisher	1918
		Mrs. Robert Fisher	1942
Miss Beulah Davidheiser	1916	Mrs. Walter Fister	1935
Miss Mabel Davidheiser	1915	Mrs. Henry Focht	1914
John H. Davis	1912	Miss Dorothy Fox	1940
Mrs. John H. Davis	1914	Miss Helen Fox	1939
Ralph B. Davis	1914	Miss Mary Jane Fox	1949
Mrs. Walter Davis	1941	Miss Ruth Fox	1933
Miss Jean Deibert	1946	Samuel S. Fox	1919
Mrs. Charles Dellinger	1912	Thomas Fox	1959
Miss Maralis DeLong	1955	Mrs. Frederick	1955
Miss Shirley DeLong	1954	S. G. Frederick	1910
Mrs. Abraham Delp	1917	Mrs. S. G. Frederick	1913
Mrs. A. Roy Detweiler	1927	Miss Anna Freehafer	1939
Mr. H. A. Deibert	1922	Miss Katherine Freehafer	1935
Mrs. William Dibler	1942	Miss Louise Freehafer	1932
Miss Carol Dick	1943	Miss Margaret Freese	1944
Miss Eleanor Dick	1950	Miss Marion Freese	1917
Richard Diehm	1960	Samuel Fritch	
Mr. Dietrich	1950	Mrs. Agnes Fry	1951
Frank Downs	1921	Miss Lela Fry	1911
Mrs. Joseph Downs	1921	Mrs. Ruth Gabriel	1942
Dr. Dodson Dreisbach	1958	John Gallagher	1949
Mrs. Dodson Dreisbach	1958	Miss Jean Garis	1948
		Mrs. John Garis	1956
M. Luther Early	1929	Miss Kathleen Garis	1948
Miss Edna Early	1919	Mrs. Esther Garvey	1950
Miss Leah Early	1922	Miss Lillian Gedman	1919
Mrs. Luther Early	1919	Mrs. Earl Gehman	1954
Mrs. Donald Eckert	1958	Mrs. L. A. Gehriss	1952
Miss Mary Eisenbrown	1913	Mrs. Raymond Geise	1928
Robert W. Eisenbrown	1916	Raymond Geise	1928
Miss Mildred Eisenbrown	1916	Mrs. Gerhard	1921
Mrs. Paul Eisenbrown	1932	Mrs. Robert L. Gifford, Jr.	1959
W. P. Eisenbrown	1920	Miss Helen Gilbert	1919
Mrs. Bettie Ely	1937	Clarence Gilham	1960
Carl Eshelman	1945	Miss Esther Glass	1946
Mrs. Carl Eshelman	1945	Miss Ella Good	1914
Mrs. Bernard Esser	1955	John Good	1936
William D. Esterly	1916	Miss Barbara Graver	1952
Harold Eveland	1954	Miss Elinor Grimes	1955
Mrs. Eleanor Eveland	1956	Miss Grace Grimes	1946
		Robert Grimes	1957
Miss Christine Fegley	1934	Mrs. Harvey Gring	1937
Mrs. William Fegley	1914	Paul Gring	1942
William Fegley	1924	Miss Ruth Gring	1949
Miss Blanche Fehr	1956	Miss Gruber	1929

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
Miss Minerva Guldin	1925	Mrs. Samuel Kaufman	1953
Miss Shirley Guy	1944	John Keener	1929
Miss Helen Haisel	1940	Miss Daisy Keim	1912
Mrs. Hamilton	1949	Miss Alice Kerling	1948
Miss Catherine Hanley	1930	Lloyd Ketterer	1924
Miss Norma Hardinger	1935	Miss Kilpatrick	1929
Raymond Hardinger	1920	Arthur Kleinspehn	1935
Mrs. Claude Hartman	1916	Clarence Kline	1917
Miss Dolores Hartman	1953	Miss Esther Klopp	1929
Morris D. Hartman	1911	Mrs. Chas. Knause	1940
Mrs. Morris D. Hartman	1914	Miss Dorothy Knause	1938
Mrs. Benjamin Hassler	1920	Mrs. Richard Kobb	1921
Mrs. Edith Hassler	1943	Miss Virginia Kocher	1955
Miss Mary Hassler	1928	Mrs. Robert Kolb	1954
Miss Phyllis Hassler	1944	Dr. John Kopp	1958
Mrs. Beulah Hatt	1937	Earl Kramer	1918
Miss Florence Hauck	1960	Mrs. Kreisher	1955
Mrs. Harold Hauck	1959	Mrs. Carl Kreisher	1960
Mrs. Warren Hawk	1939	Mr. A. Kuhns	1929
Charles Hawman	1933	Mrs. A. Kuhns	1929
Mrs. Alan Hawman	1950	Russel Labe	1945
Miss Amy Lou Hawman	1956	Miss Lafferty	1928
Miss Betsy Hawman	1960	Mrs. Charles Lease	1946
Miss May E. Hawman	1914	Charles Lease	1929
Miss Ruth Heckman	1943	Miss Carol Lehr	1957
Charles M. Heath	1916	Mrs. Clayton Lehr	1950
Kenneth Heim	1960	Mrs. Robert Leinbach	1960
Henry E. Hilbert	1910	Miss Helen Lenig	1912
Edgar Hilgendorf	1958	Mrs. Clifford Lerch	1948
George Hinkley	1948	Mrs. John Levy	1952
Mrs. Natalie Hoffer	1960	Anna Jane Lewis	1936
Lester Hoffman	1957	Mrs. John Lewis	1927
Miss Mary Jane Hoffman	1960	Mrs. Paul H. Lewis	1912
Mrs. Miriam Baker Hompe	1916	Mrs. Loretta Lilly	1959
Irvin B. Hoxworth	1916	Miss Irene Lindemuth	1928
Miss M. F. Huber	1918	Miss Pearl Lindemuth	1928
Mrs. Neil Hummel	1956	Miss Carol Long	1944
Mrs. Robert Imes	1954	William Manderbach	1957
Mrs. John Immendorf	1947	Mrs. F. A. Marx	1912
Mrs. Russel Ingham	1952	Mrs. Matz	1929
Russel Ingham	1956	Mrs. George May	1960
G. Seidel Irons	1917	Mrs. Jesse McLaughlin	1952
Miss Ruth Jones	1937	Miss Jeanette McWilliams	1925
Mrs. Walter H. Jones	1914	Miss Jacqueline Meinholtz	1954
Mrs. Jost	1948	Miss Ruth Mendy	1944
Salvatore Kaputo	1960	Mrs. Richard Merkle	1960
Mrs. Salvatore Kaputo	1940	Wilbert Meyer	1959
Mrs. Ruth Kasper	1951	Mrs. Wilbert Meyer	1950
Edwin Kaucher	1954	Mr. Clarence Miller	1922

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
Mrs. Clarence Miller	1914	Miss Virginia Remp	1951
Miss Florence E. Miller	1945	Miss Shirley Rentschler	1955
Mrs. Forrest Miller	1959	Jere Rice	1920
Francis Mills	1928	Mrs. Jere Rice	1920
Mrs. Francis Mills	1929	Ralph Riggins	1949
Mrs. Dorothy Mohn	1921	Mrs. Miriam Rittenhouse	1952
Mrs. Moore	1923	Miss Phyllis Rittenhouse	1950
Mrs. Dean Moore	1951	Miss Elizabeth Ritter	1932
Miss Jean Moore	1951	Miss Evelyn Robinson	1925
Mrs. Katherine Morris	1954	Mrs. Frank Robinson	1914
Mrs. Emma Morrison	1939	Paul Roth	1953
Miss Joan Morrison	1948	Miss Anna Rothermel	1949
Kenneth Mountz	1953	Miss Helen Rothermel	1949
Miss Carolyn Moyer	1951	Miss Mabel Rothermel	1941
J. Leroy Moyer	1932	Miss Ruth Rothermel	1931
Kenneth Moyer	1957	Mrs. William Rothermel	1939
Mrs. John Murray	1916	Miss Dorothy Rowe	1917
		Miss Anna Ruppel	1931
Mrs. George Nagle	1912	Miss Ruth	1953
Mrs. Samuel Newpher	1944	Mrs. Mary Ruth	1942
Mrs. Mildred Noecker	1956	Brook Sands	1957
Mrs. Noll	1944	Miss Mildred Sassaman	1931
Mrs. Calvin Noll	1910	Jacob Scheifele	1925
Harry Noll	1915	Mrs. Earl Schell	1949
Sallie Nunemaker	1913	Earl Schell	1954
Mrs. Merrill Oswald	1955	Mr. Wm. F. Schmidt	1919
		Mrs. Karl Schmidt	1960
Mrs. Harry Peck	1913	Miss Martha V. Schmidt	1921
Mrs. Clifford Pettit	1930	Miss Shirley Schwalm	1955
Mrs. Halsey Pettit	1915	Miss Shirley Schwartz	1953
Mrs. Bruno Pfau	1936	Mrs. James Schwenk	1942
Miss Janice Pflum	1953	Mrs. Harry D. Seidel	1916
Luther Pflum	1924	Mrs. Jeanette Seidel	1958
Mrs. Luther Pflum	1925	Charles Seifert	1914
Mrs. Pleem	1925	Mrs. Leonard Seiferth	1955
Mrs. Edith Powell	1954	Mrs. Claude Seiger	1927
Miss Jean Price	1946	Mrs. Seigfried	1946
		Mrs. Fred Seigfried	1958
Miss Beverly Radcliffe	1958	Miss Florence Shaner	1926
Mrs. Frank Radcliffe	1954	Mrs. James Shaner	1912
Mrs. Irvin Rader	1912	Charles Sheffey	1942
Irvin Rader	1912	Miss Mary Sheffey	1939
Mrs. Earl Rahn	1949	Mrs. Lester Shurr	1954
Miss Shirlee Rathje	1954	Mrs. Joan Shugar	1951
Mrs. Elizabeth Rayeur	1946	Mrs. Charles Smith	1959
Mrs. Blanche Reber	1912	Charles F. Smith	1915
Mrs. Ralph Reigel	1960	Mrs. Fred Smith	1920
Morgan Reinbold	1945	Mrs. Hunter Smith	1960
John Reiper	1929	Mrs. James Smith	1960

<i>Name</i>	<i>Date</i>	<i>Name</i>	<i>Date</i>
James Smith	1958	Mrs. Ruth Tobias	1956
Samuel K. Smith	1916	Miss Elizabeth Trego	1927
Mrs. Samuel K. Smith	1915	Bruce Wanner	1959
Miss Lucile Smythe	1942	Mrs. Weand	1946
Miss Agnes Snyder	1943	Mrs. James Weidenhammer	1954
Mrs. H. C. Snyder	1936	Charles Werner	1948
Miss Marjory Spang	1955	Eugene Westley	1933
Mrs. Lee Spangler	1927	Paul Williams	1918
Raymond Speicher	1934	Robert Williams	1945
Miss Ruth Spenaler	1945	Miss Jean Williamson	1953
Miss Sara Ethel Spurr	1935	Miss Joan Williamson	1952
Miss Barbara Stamm	1952	Miss Elizabeth Wilson	1945
Mrs. Gordon Stouffer	1955	Earl Wink	1945
Mrs. Steely	1925	Miss Arlene Witner	1953
Miss Katherine Steely	1932	Mrs. Clara Wolfe	1960
Miss Betty Steinmetz	1946		
Mrs. Maurice Steinmetz	1948	Mrs. Morris B. Yoder	1919
Jenas M. Stern	1912	Mrs. Anna Young	1937
John Stewart	1955	Miss Agnes Zartman	1914
Miss Marguerite Stock	1959	Miss Anna Zartman	1914
Mrs. Abner Stoltzfuss	1957	Herbert Zartman	1914
Miss Elizabeth Stoner	1931	Mrs. Herbert Zartman	1912
Wilbur Stoner	1932	Miss Mary Zartman	1914
Alfred Stoss	1939	Charles Zellner	1954
Mrs. Arlan Strausser	1951	Miss Jane Zerbe	1952
Miss Edna E. Strohecker	1913	Miss Ruth Zerbe	1917
Herman Strohecker	1915	Elmer Zieber	1917
Robert L. Strohecker	1917	Joseph Zieber	1933
Dr. Harold Strause, Jr.	1958	Mrs. Joseph Zieber	1938
Mrs. Elmira Summons	1926	Mrs. Miriam Ziegler	1956
Miss Mary Swoyer	1912	Mrs. Zimmerman	1928
Mrs. S. A. Swoyer	1917	William D. Zink	1922

BIBLE CLASS TEACHERS

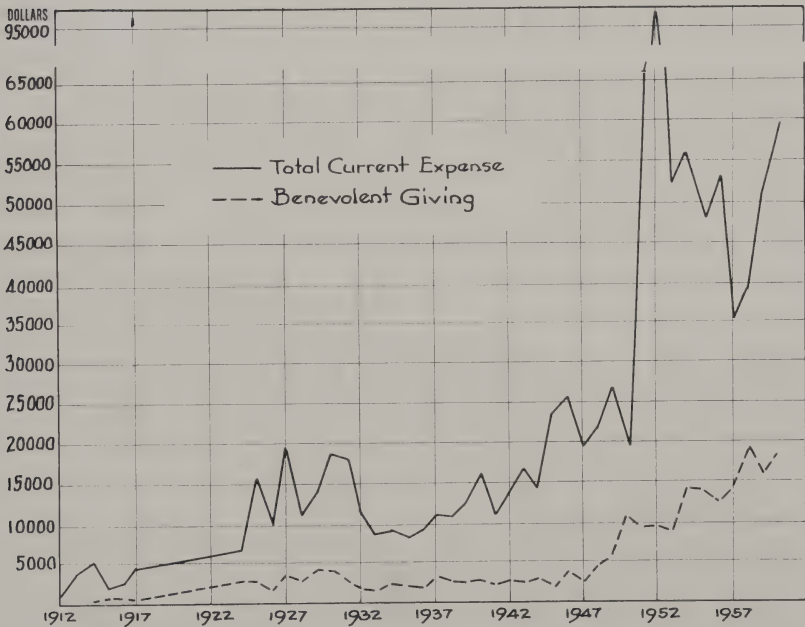
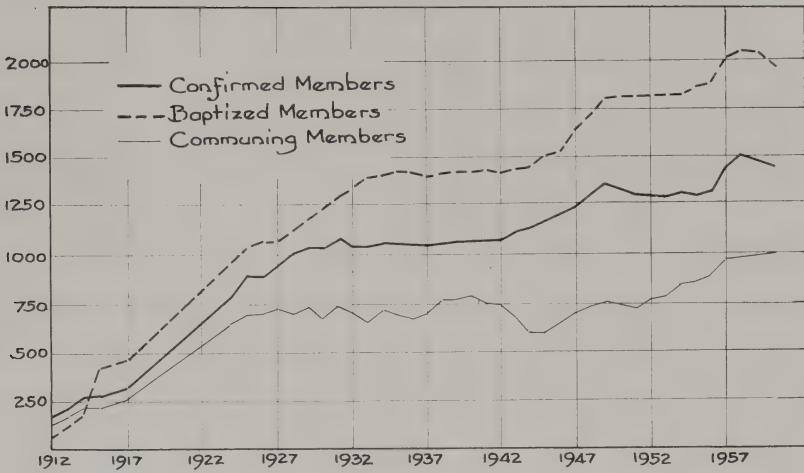
Note: Up to 1945 the Bible Class was a mixed class, with Mr. Frederick A. Marx as its teacher. In 1945 it separated into the Ladies' Bible Class with Mr. Luther Pflum as teacher; and the "Men of Holy Spirit". Following have been teachers of the "Men of Holy Spirit".

Those marked with an asterisk are still active.

Judge Frederick A. Marx	J. LeRoy Sloat
*Samuel S. Fox	Paul Gring
Earl Wink	*Robert Mitchell
Morgan Reinbold	*Dr. Dodson Driesbach
James Shaner	*Russell Ingham
*William George	*Dr. J. Kopp
*Dr. Harold Strause, Sr.	*J. Edgar Hilgendorf
Dean Moore	

Appendix I

CHURCH STATISTICS



Graphs Showing, above, Membership Trends, and, below, Total Current Expenditures and Benevolent Giving. Current Expenditures Include both Operating Expenses and Expenditures for Buildings, Repairs and Maintenance, and Interest.

PRESENT CHURCH ORGANIZATIONS AND THEIR OFFICERS

<i>Intermediate Luther League</i>	Treasurer—Mrs. Frank Schroeder
President—Gerald Werner	<i>United Lutheran Church Women</i>
Vice President—George Kline	President—Mrs. Earl Schell
Secretary—Kerry Keehn	1st Vice President—Miss Dorothy Schultz
Treasurer—Michael Hoke	2nd Vice President—Mrs. Leroy A. Gehris
Advisors—Dr. Radcliffe, Mr. Harold Baer, Mr. and Mrs. Kenneth Heim	Secretary—Miss Elizabeth Wilson
<i>Senior Luther League</i>	Treasurer—Mrs. William Herman
President—Thomas Fox	Statistical Secretary—Mrs. Franklin W. Stitzman
Vice President—Victoria Shurr	<i>Sunday School</i>
Secretary—Carol May	Alan M. Hawman—Superintendent
Treasurer—Nancee Guard	John Gallagher—Assistant Superintendent
Advisors—Dr. Radcliffe, Mr. Harold Baer, Mr. and Mrs. Clifford Lerch	William Bewley—Treasurer
<i>Junior Church Council</i>	Earl Reimert—Statistical Secretary
President—Kenneth Heim	John Miller—Financial Secretary
Vice President—Ralph Gassert	<i>Affiliated Organizations</i>
Secretary—Clifford Lerch	Boy Scouts—Robert P. Grimes, Scoutmaster
Assistant Secretary—Bruce Wanner	Cub Pack—Kenneth Mountz, Cubmaster
<i>Co-Weds</i>	Camp Fire Girls—Mrs. William Bewley, Guardian
Chairman and Chairlady—Mr. and Mrs. Wilbert Meyer	
Treasurer—Mrs. Forrest Miller	
<i>Forty-Niners</i>	
President—George Ketterer	

APPENDIX K

LAY DELEGATES TO SYNOD CONVENTIONS

Harry Peck—1912	Morgan D. Reinbold—1938
Walter H. Jones—1913, 1933, 1935, 1940, 1941, 1942	Paul A. Williams—1939, 1940
Theodore C. Abele—1914	Alan M. Hawman, Fr.—1939, 1949, 1951, 1952, 1953, 1954
Robert J. Farrington—1915	Samuel S. Fox—1941, 1958
F. A. Woerner—1916, 1917	George Ketterer—1946, 1947
Charles S. Eisenbrown, 1919, 1920, 1923, 1927, 1929, 1930	Carroll Dick—1947
Henry E. Hilbert—1921, 1924, 1925	Samuel C. Lindemuth—1948, 1950, 1951, 1954, 1956, 1961
Morris D. Hartman—1922, 1943, 1944, 1945	John Gallagher—1952
S. G. Frederick—1926, 1928	George V. Luerssen—1955
Jere L. Rice—1929	Edwin N. Kaucher—1957, 1959
C. Richard Brooks—1932, 1960	Earl L. Schell—1959
Alvin B. Rahn—1932	Edward W. Schappell—1960
William A. Ely—1938, 1949	Hunter Smith—1961

CHARTER AND BY-LAWS OF THE
EVANGELICAL LUTHERAN CHURCH OF THE HOLY SPIRIT

COPY OF THE CHARTER

ARTICLE I

Name

The name of the corporation is THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY SPIRIT OF THE CITY OF READING, PENNSYLVANIA.

ARTICLE II

Purpose

1. The said corporation is formed for the purpose of the support of the public worship of Almighty God according to the confessions and the customs of the Evangelical Lutheran Church.

It received and adheres to the canonical books of the Old and New Testament as the revealed word of God and the only rule of faith and life, and to the confessions of the Evangelical Lutheran Church, especially the unaltered Augsburg Confession and Luther's Small Catechism as a correct and faithful exposition of the Divine Word, to which rule and confessions all the instructions and activities in the Church, the schools and family shall be conformed, and with which all books of worship and instructions in the corporation shall accord.

2. The corporation acknowledges itself to be a member of and to belong to the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, and that it accedes to, recognizes and adopts the constitution and canons, ecclesiastical laws, doctrines, discipline and worship of said Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

ARTICLE III

The business of the corporation shall be transacted in the City of Reading, Berks County, Pennsylvania.

ARTICLE IV

Membership

The corporation shall exist perpetually.

1. Any person, twenty-one years and upwards of age, may become a member upon the approval of the Pastor and the Church Council.

- (a) by baptism, communion and the payment of an agreed periodic contribution;
- (b) by confirmation, if already baptized, communion and the payment of an agreed periodic contribution;
- (c) by letter of transfer, certificate of good standing, or by unanimous vote of the Church Council, if already connected with a Christian congregation, communion and the payment of an agreed periodic contribution.

2. Persons baptized or confirmed before they are twenty-one years of age, by the regularly appointed officers of this corporation, in the exercise of

their function, on arriving at the age of twenty-one years, communion and the payment of an agreed periodic contribution, shall be members of the corporation.

3. Every Pastor elected by the corporation shall be a member thereof ex-officio.

4. It shall be the duty of every member
 - (a) to co-operate in the efforts made to accomplish the purpose of the corporation;
 - (b) to commune at least once a year;
 - (c) to contribute annually an agreed amount to the support of the corporation;
5. Members shall have the following rights:
 - (a) to participate in the public worship;
 - (b) to act as sponsors;
 - (c) to call for the Pastor's services;
 - (d) to use the church building for weddings, funerals and other purposes, with the approval of the Church Council;
 - (e) to receive a letter of transfer or a certificate of good standing;
 - (f) all other rights incident to membership in a corporation, excepting as herein limited.

The exercising of the foregoing rights of membership in the corporation shall be contingent upon the performance of the duties of membership.

6. Members charged with serious and determined unchristian life may be suspended or expelled after written charges, signed by the accusers, presented to the Church Council, have been sustained, after hearing and investigation, by the Church Council.

Before a member may be charged with determined unchristian life or neglect of the duties herein before specified, he shall be visited and dealt with according to the Scriptural behest as contained in Matthew 18:15-17.

Finances

1. Moneys for the support and accomplishment of the purposes of the corporation shall be raised in the manner following:

- (a) by an annual subscription required from every member;
- (b) by voluntary contributions, gifts and donations.

(2. *The yearly income of the corporation other than from real estate shall not exceed the sum of Twenty Thousand Dollars, \$20,000.00).*

Property

(1. *The corporation may hold real estate to an amount the clear yearly value or income whereof shall not exceed Twenty Thousand Dollars, \$20,000.00).*

(The above paragraphs in italics deleted by amendments adopted February 27, 1956, approved by Decree of the Court of Common Pleas of Berks County dated May 7, 1956.)

By-Laws

1. The corporation may adopt By-Laws consistent with the constitution and laws of the United States, the State of Pennsylvania, and with this Charter.

2. Such By-Laws shall require for their adoption the affirmative vote of two-thirds of all members present at the meeting held for action thereon.

Meetings

1. The corporation shall meet annually at such time and place in the City of Reading as may be ordained by By-Law.
2. Special meetings may be held as required by By-Law or this Charter.

Amendments

1. Amendments to the Charter shall be presented in writing at the annual meeting of the corporation; having been read, they shall be laid over until a special meeting, held for the purpose, not less than one month nor more than two months thereafter, when they shall be voted upon and, if approved by two-thirds of the members present at that meeting, shall be deemed adopted and shall, thereupon, be submitted for approval by the Court of Common Pleas of Berks County, Pennsylvania.

ARTICLE V

Contains the names of the original subscribers.

ARTICLE VI

1. The directors of the corporation shall be nine in number, known individually as Deacons, and collectively as the Church Council.
2. The term of office of the directors shall be three years, and until their successors shall have been elected and installed. Three Deacons shall be elected each year.
3. Contains the names of the directors chosen the first year.

ARTICLE VII

The corporation shall have no capital stock.

BY-LAWS

ARTICLE I

Officers

THE PASTOR

1. The Pastor shall be elected by a vote of at least two-thirds of the members present at a special meeting of the congregation, held for that purpose, and he shall hold office until he resigns or is removed as provided in Section 7.
2. At the special meeting, so called, one candidate only shall be presented and voted upon.
3. The pastor elected shall be or become a member of the Synod with which this congregation may be affiliated.
4. The Pastor shall be, ex-officio an advisory member of the Church Council, admitted at all times to their deliberations, be eligible to the office of president of the Church Council, but not entitled to a vote therein.
5. It shall be the duty of the Pastor to preach and teach according to the Word of God, at such times as may be agreed upon with the Church Council, to perform other ministerial acts, to attend the meetings of the Church Council, giving his advice upon matters there considered, and to render reports of the work he has done and the general condition of the congregation to the Church Council.

6. The authority of the Pastor shall be final in all matters relating to the manner of worship, and the doctrine and teaching in the Church, Sunday School and other organizations or societies of this congregation, so that they be consistent with the confessions and the customs of the Evangelical Lutheran Church.

7. Charges against the Pastor must be presented to the Church Council in writing, signed by the accusers. The Church Council, in the exercise of its discretion, by a majority vote of the members present, may dismiss said charges, or may appoint a committee of investigation, whose duty it shall be to investigate the allegations of said charges, hear and receive testimony in support thereof, as well as by the way of defence thereto on the part of the Pastor, giving all parties in interest due notice of the time, place and manner of hearing, and report their conclusions and findings, in writing, over their signatures, to the Church Council. The Church Council shall, thereupon, dismiss said charges or request the resignation of the Pastor, according to the findings of said committee. The Church Council may constitute itself a committee for this purpose. The Pastor shall have the right to appeal, within thirty days after final action by the Church Council, to a congregational meeting to be called for that purpose. At such meeting the entire matter shall be reviewed and a vote taken. If two-thirds of the members present vote affirmatively the action of the Church Council shall be approved, otherwise it shall be reversed and the charges dismissed.

OTHER OFFICERS.

1. The Church Council, at its first meeting after the election and installation of Deacons, shall organize by the election of the Pastor or one of its members president, a vice-president, a secretary, and a treasurer, to serve until their successors shall have been elected and duly qualified. (As amended February 23, 1958)

2. The duties of the President, Secretary and Treasurer, excepting as defined by the constitution and By-Laws, shall be those usually incident to said officers. They shall render monthly accounts of their work and the condition of the congregation, to the Church Council.

3. The Treasurer shall receive all moneys of, for and in behalf of the congregation, deposit them in a depository, to be approved by the Church Council, in the name of the congregation, and disburse the same only upon written order of the Church Council, signed by the President and the Secretary.

4. All officers or persons receiving, passing or holding money or property of or for the congregation shall report annually, in writing, on the day of the annual meeting of the congregation, to the congregation. These reports, with all books and papers appertaining thereto, shall be placed in the hands of three auditors to be appointed by the President, who shall report thereon, on that day, prior to the time fixed for the election of officers.

5. The President, Vice-President and Secretary of the Church Council shall be President, Vice-President and Secretary respectively of the congregation. (As amended February 23, 1958)

6. The Church Council shall have full power to constitute and appoint or elect such officers, employees and committees as, in its judgment, may be necessary for the proper conduct of the work of the congregation. It shall clearly define and limit the duties of all officers, employees and committees

so appointed or elected, and shall require from them written reports of their work.

7. No Deacon shall be eligible for re-election until one year after the expiration of his last preceding term of office.

8. In the event of a vacancy occurring in the Church Council, the Church Council may fill the same by the election of an eligible member of the congregation to serve until the next annual meeting of the corporation when the corporation shall regularly elect some eligible member to serve for the unexpired term.

9. The number of deacons shall be increased from nine to fifteen. To accomplish such increase, the six additional deacons shall be elected initially, two for terms of three years each, two for terms of two years each, and two for terms of one year each. Hereafter, five deacons shall be elected each year for terms of three years each. (New section added by Amendment adopted February 23, 1958)

ARTICLE II

Meetings

1. The members of the corporation shall meet annually for the election of officers and the transaction of such other business as may be brought before them, on the second Monday in January. (As amended February 27, 1956.) Public announcement of the meeting shall be made at the regular church services on at least two Sundays immediately preceding. The meeting shall be called to order at eight o'clock P. M. Fifteen members shall constitute a quorum. The following order of business shall be observed:

Reading and approval of the minutes of the previous meeting.

Reading of reports of officers and committees and reference of the same to auditors.

Unfinished business.

New business.

Auditors' reports.

Election of officers.

2. Meetings for worship, instruction, or other purposes shall be held at the direction of the Church Council.

3. Special meetings of the congregation shall be held at the call of the Church Council, upon its own motion or upon a written request therefor signed by at least fifteen members of the congregation. The request for the special meeting must set forth clearly the purpose therefor. Public announcement of the time, place and purpose of such special meeting shall be made, by the pastor, at Church services, on at least two Sundays immediately preceding the date thereof, and notice of the time, place and purpose of said meeting shall be sent by ordinary mail to all the members at their addresses appearing on the Church records, at least ten days before the date of such meeting. (As amended February 23, 1958)

4. The Church Council shall meet monthly, for the transaction of current business, at such time and in such place as may be agreed upon by resolution of said Church Council. Special meetings of the Church Council shall be held, upon two days' notice by mail to the members, at the call of the Pastor or the President. A special meeting must be held upon the written request of three members of the Church Council.

ARTICLE III

Members

1. Definition of Section 2 (Membership) of the charter "Or" is not disjunctive.

No person can be admitted to membership who has not been confirmed, except those who have not been baptized in infancy in whose case baptism and confirmation are one act.

2. Persons baptized and confirmed, not yet twenty-one years of age shall have the following rights, since they are members of the congregation according to Church customs though not members of the corporation, being excluded therefrom by State law, as minors:

1. To participate in the public worship.
2. To act as sponsors.
3. To call for the Pastor's services.
4. To use the Church for weddings, funerals and other purposes, with the approval of the Church Council.
5. To receive a letter of transfer or a certificate of good standing.
6. All other rights of Church membership except as limited by State law or other provision of this charter and By-Laws.

ARTICLE IV

Amendments

1. Amendments to the By-Laws shall be presented in writing at the annual meeting of the Corporation; having been read, they shall be laid over until a special meeting, held for the purpose, not less than one month nor more than two months thereafter, when they shall be voted upon and, if approved by two-thirds of the members present at the meeting, shall be deemed adopted. (This Article added by Amendment adopted February 23, 1958)

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